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THE CONGREGATIONAL QUARTERLY

THE JOURNAL OF WORLD CONGREGATIONALISM

A Review of Religious Life and Thought

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The Congregational Quarterly

EDITORIAL

UNTIL the four-Power disarmament conference has reported we dare cherish few hopes. If and when Russia is willing to live with the rest of the world, the rest of the world will be found ready to live with her, but the rest of the world will not be bullied or coerced. General Eisenhower believes that Europe can now contain a Russian attack, and developments in atomic weapons reported from America cannot be without restraining influence. Nevertheless the British Government considers it necessary to re-form the Home Guard and, at least through this year and perhaps next, the danger will continue to be acute. Meantime the economic effects of rearmament are spreading through the community, and efforts to arrest a disastrous inflation tax the political skill and courage of the Government. No dramatic reversals of policy are possible but a gradual change of direction may lead us out of the fool's paradise in which we have been living. All the world needs peace, but the West needs confidence, too, and if the first is grudgingly conceded the second is, perhaps deliberately, being withheld. So we must continue to live like the people on the slopes of Vesuvius. There have been eruptions; there may be eruptions; but we have today—which, after all, is how our Lord bade us live. 'Be ye also ready, for ye know not the day nor the hour.' And that to men of faith is not impossible.

* * *

THESE lines are being written when at long last the possibility of the end of the fighting in Korea emerges like a reluctant dawn. But the end of the fighting will only be the beginning of a period of hard bargaining and hardly concealed threats to exploit weakness. There are rumours of war-weariness in China, and Russia is apparently unwilling to supply the material support without which the United Nations forces could not be held, much less driven out of Korea. The political problems which will follow the war are difficult, for if eventually in spite of United Nations intervention the whole of Korea falls to Communism, the effects throughout Asia, especially on the periphery of Russian power will be grave. But the attempt to seize Korea by force has failed

and Russia is shown to be unwilling to commit herself to a direct assault upon the free world. That she will refrain from making trouble wherever possible is as yet beyond our hopes.

* * *

UNDERLYING all the unrest throughout the East is the question why Western religion and philosophy have been so decisively rejected. It is true our science has been eagerly accepted though its basis of free enquiry is being grotesquely distorted, but throughout Asia, in spite of the men and money that have been poured out through more than a century, Christianity's hardly-won foothold has been all but swept away within a decade by dialectical materialism. In China, for example, all Christian missionary work has been brought to an end. 'A China Missionary' writing, for good and sufficient reasons, anonymously, in the October issue of *The International Review of Missions* entitles his article "First thoughts on the debacle of Christian missions in China." He writes "not for the general public but for those in whom one can take for granted identification with the missionary enterprise." Nevertheless, the general public, whether it is aware of it or not, is deeply concerned in the maintenance and spread of Christianity and the philosophical and social ideas which derive from it. The American G.I. and the men from the English counties are fighting in Korea because dialectical materialism produces one kind of society and Christianity produces another, and these are not only incompatible but capable of coming into violent conflict. It is this violence which so many of us find so disconcerting. We do not understand why we may not be left in peace to pursue our triumphant domination of the natural world. The harvests of Christian freedom have been so rich that we are at a loss to understand why a share in them should not win over to us those whose lives seem to us 'nasty, poor, brutish, short'. But we are finding that not the fruits but the roots of our civilization are rejected. Not only are Western 'imperialism' and capitalism ejected from China, but the conception of life which underlies them is scorned. "Many observers", writes 'A China Missionary', "have drawn attention to the way in which dialectical materialism achieved among the intelligentsia as rapid and almost unopposed a victory as the People's Liberation army in the field. Nor was this confined to non-Christians. It became obvious to all that among educated Christians there was an intellectual vacuum; and this has been filled, at least temporarily, by dialectical materialism and not by Christian theology".

* * *

WE cannot follow here the argument of the article which the writer

is careful to offer as "first thoughts" from which, as he says, second and third thoughts may differ. Nevertheless it is immensely important that the fact of our failure in China should be recognized, the failure to fill the intellectual vacuum of a vast section of the human race. Of course such a failure will have consequences, and with them we shall have to reckon for a long time. "China is a sleeping giant", said Napoleon; "let her sleep". But she has awakened to seize the powers which Western science has found in the natural world and begun to use them under the direction of dialectical materialism. It may be temporary—it is difficult to believe that the arid absurdities of dialectical materialism will permanently satisfy the intellectual and spiritual needs of a great nation moving to take its place in the world of the future. But our concern is not with a remote future. Sufficient unto the day is the evil thereof. The future springs out of the present. It is here and now our duty lies.

* * *

Is the failure in China due to mistakes of tactics or of strategy in missionary policy, or is it a symptom of a failure in ourselves? Can we balance it with successes elsewhere? Professor Latourette gives us reasons for believing that we have our triumphs as well as disasters, that we are not everywhere in retreat. But if, as seems to be true, the era of expansion which we had come to believe must continue indefinitely has closed, there is the more reason to ask whether there are not signs that a vacuum exists among the intelligentsia of England and America. We shall, if we are left in peace, go on using and sharing the science which is itself so impressive an achievement of our civilization to raise the standards of physical living. But the Communist States, while ready enough to accept the results of free science, are seeking to destroy the freedom out of which it has come. How shall it be defended? First by recognizing that it is itself the product of Protestant Christian theology. Unless its source is recognized, its character will be misunderstood. Christian freedom grows out of man's responsibility to God. The perils of modern democracy come from the separation of these inseparables. Economic responsibility especially has been so dispersed as almost to be destroyed, and for such abuse of freedom there is no moral and certainly no Christian justification. Christian freedom is freedom to do the will of God. Obedience to the law of the Spirit is possible only to the free man, for the only obedience acceptable to God is the obedience of one who could have chosen otherwise. In choosing to obey man develops the highest qualities of personality and so justifies freedom as well as obedience. This is the point of crisis. If a man has no fear of God in his heart and acknowledges no

responsibility to Him what is the basis of his claim to freedom? "a sharp sword and strong arm", as said the first Earl of Birkenhead in his notorious Rectorial address? But the sharp sword and strong arm is a rhetorical figure to describe men who must give years of their lives accepting the risks of wounds and death, and who are therefore entitled to ask, 'for what?'

* * *

If the spread of Western civilization means no more than the exploitation of the weak and ignorant it condemns itself. But it has meant and can mean a great deal more. It is important now that it should manifestly seem to be more. For 'imperialism' of one form or another is essential to the world, as much to the backward peoples as to their mentors, for it means justice, orderly government, education, scientific power and the exchange of the products of history and experience. The spread of material power without the sharing of intellectual and spiritual treasure can only increase man's natural confusion. British imperialism was never without elements of responsibility to those it governed, as the history of the British occupation of India shows. Where it failed it failed in emphasis. There were those who used the freedom and denied the responsibility. In an imperfect world such abuse will always occur. There are tares among the wheat. Needs must that offences come. . . . But the history of Christian missions everywhere tells the same story of the fine things of civilization offered, and in some part slowly made possible among peoples who have lived, suffered and died through centuries without hope because without God in the world.

* * *

What we have to be sure about is that the foundation of life at its best, physically, intellectually and spiritually is the revelation of the nature of God and man given to us in Christ. To live shiftlessly on the inherited spiritual capital of past generations is dangerous in this world of strife. Always we are required to justify ourselves and our work. There are times and occasions when we have failed, indeed have waxed fat and kicked. But we need not continue to fail. If western Europe recovers its faith in God and therefore in itself we need fear no enemy without or within. Dialectical materialism is a philosophical absurdity. Its protagonists are reduced to the manners and customs of bullying schoolboys, to mis-statements of known, verifiable facts, to concealments, evasions, suppressions and cruelties possible only among those who have a fundamental contempt for the ignorant and the needy whom they do not disdain to use for purposes they dare not openly proclaim. It is a frightening thing that a theory of racial

superiority that sent Germany mad a few years ago is now seen by those who were possessed by it to be the blasphemous nonsense it always was. But what a power for evil it had! So with dialectical materialism. What a power is faith, if faith in a lie can devastate a continent! What then is impossible to faith in the sublime truth of the love of God revealed in Jesus Christ? It was Jesus who said, If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the roots and be thou planted in the sea: and it should obey you. Here then is the mission of the Church of Jesus Christ to this generation: to recover faith in God and so in ourselves as His servants. Perhaps we have failed in far off places because we have been failing at home, as when a man's heart is weak his extremities are cold.

* * *

WHAT applies, as we believe to the whole Church, applies in particular to Congregationalism. If we have faith in God and faith in our insights, which after three centuries of history can now be judged by their fruits, then we shall not only save ourselves, which may be a very small thing, but save for the world what is not ours alone but yet has been given us to show forth. The circumstances of the time are impelling us toward closer organization. We need not lament that. We believe in an organized Church. Let it be well organized, so long as its spirit is not destroyed. And let us give thanks for leaders of skill and devotion. But Congregationalism will not be saved for its work in the world by organization. It will be saved as we believe God puts His spirit into the hearts and His word into the mouths of common people like us. The battle of Inkerman in the Crimean war is known as 'the soldier's battle'. It was fought in a dense mist in which the officers could not gather their men nor the men wait to be gathered. Little groups of men fought the enemy, each one knowing he was not alone but acting as if he were. The battle of faith is now a soldier's battle. None of us is alone, but we may have to live and work as if we were.

* * *

Two articles in the following pages converge upon this point. Mr. Groetsema reminds us of the men who in the early days of the settlement of North America looked to God and themselves and wrought a mighty work in subduing a continent. Others of different traditions have followed them and times have changed, but in the purpose of God what those Puritan Fathers did in America and for the world will never be undone.

Principal Kiek has a different story to relate. In Australia

Congregationalism has succeeded less well. The circumstances of the emigration to America and the Antipodes are not, of course, to be compared. Yet it is clear that in a new country it is possible for Congregationalism to succeed or fail. Principal Kiek's facts ought to be known. His suggestions will receive most respectful consideration. There are parts of this country where similar conditions exist. But what will meet Australia's need and our own is not only better organization, but better understanding of who we are and what we believe. Let us be organized as circumstances require, but let us be sure of what we have to organize. We have no hierarchy of authority: no bishop, no pope, no voice of authority. We have only Christ and the Church. For some this is not enough. The 'Leader principle' has been revived with astonishing power in these days. It has survived the German debacle. It is a mark of spiritual adolescence. We are sometimes told we are mere independents, individualists, spiritual atomists, as though we knew nothing of the graces and power of fellowship. We are not self-sufficient, but we believe in the sufficiency of the grace of God in Christ. Nor, as Dr. Micklem reminds us, do we expect to be saved alone. We do not want to be saved alone. But until an adequate sense of individual responsibility returns we shall be unequal to the strains and demands of the time. This "blasphemy of individualism" of which a recent writer accuses us, is it so very blasphemous after all? 'Those who speak of men in general, speak of nobody'. We are indeed all children of earth and are supported by the surrounding universe, but each man is himself and not another. He is born and dies. He bears the burden of his soul's anxieties. Upon him are the burdens of life laid. It is the individual, says Macneile Dixon, who knows where the shoe pinches. "It is he who has both a body to be kicked and a soul to be damned. Yet this body that can be kicked and this soul that can be damned confer upon their unhappy owner no sort of compensation, no dignity, no privileges. The army is real, but the soldiers have no true existence!"

* * *

If these are hard times for Congregationalists, they are also times when what Congregationalism stands for is greatly needed. So it is the more important that we who are called by the name should be in no sort of doubt as to who and what we are.

We hope therefore that the statement presented on our behalf to the Faith and Order Commission of the World Council of Churches which was printed in this *Quarterly* for October, 1950, and is now made generally available in a booklet *Congregationalism* (Independent Press, 9d.) will be widely read. It is in two parts,

a short account of the historical setting followed by some theological affirmations. Printed with it is the statement adopted by the International Council at its meeting at Wellesley College, Boston, in 1949, and commended to our churches everywhere.

These brief statements—together they fill no more than eighteen pages—ought to be studied by all our people. We ourselves have found that young people are glad to be instructed in these principles which make Congregationalism something more than a mere splinter party in the Church, something that has dignity and power amid the confusions in which so many of them find themselves. Older people, too, will be grateful for a brief, comprehensible justification of the faith that is in them, but which too often suffers from a vague uncertainty about the fundamental things which have gathered us into churches. The faith here set forth will do more than save Congregationalism. It will help to save the world.

* * *

THE great issues discussed by 'A China Missionary' in the International Review of Missions are given a local habitation and a name in a little book *Christ came to Bitter Market* (Livingstone Press, 2s. 6d.) by the Rev. W. F. Rowlands, who has written an explanatory introduction to a document he has translated from the Chinese. Bitter Market is a town in the great North China Plain, and this is the story of a little Christian church that flowered there like a primrose in a river bank till a great flood arose. It would seem to have been swept away and lost. If so, something small perhaps, but very lovely has gone. Maybe, in the providence of God, some seed will live to germinate in His good time. It is not given to us to know the ends of things. The little document itself may be such a seed.

* * *

EVENTS are passing into history so quickly and each succeeding crisis so absorbs our energies and exhausts our emotions that the drama of the day before yesterday is left to the elderly whose memories may still be stirred by the tales of the battles of their youth. Who except those who survived them cares to recall the mud and blood of the Ypres Salient, the Somme, Passchendaele and the heart-rending failure of the Dardanelles? Who cares to be reminded of the political battles about Ireland, the House of Lords and the first beginnings of National Insurance? Yet in their day these were great battles in which victory or defeat was to make history even as our present successes and failures are defining the shape of things to come. Mr. Churchill has written, "When the English history of the first quarter of the twentieth century is written it will be seen that the greater part of our fortunes in peace

and in war were shaped by this one man". *Lloyd George* (Cumberlege, Oxford University Press, 21s.) by Dr. Thomas Jones, C.H., Vice-Chancellor of the University of Wales and for some years Secretary to the Cabinet, tells the story. "It will take ten men to write his *Life*" said Baldwin once. The time for that is not yet.

* * *

In the market square of Caernarvon under the towering walls of the historic castle stands a statue of Lloyd George. The plinth bears two bronze reliefs, one of a village schoolroom where a boy with raised hand is eagerly offering to answer the master's question, the other of that same boy, now a statesman of world-wide renown, addressing the Peace Conference of 1919. From Llanystumdwy to Versailles, calling at Downing Street, is a long way, especially for a man travelling alone. For Lloyd George never had anyone to help him—no University taught him, no wealth supported him, no ancestry gave him standing. He himself said once "I never had a helping hand stretched out to me from above or heard a voice call, 'Climb up here' ". Throughout his long life he was at the centre of storms, some of which he seemed to have raised himself but which we now know were the heralds of world revolution, again and again riding the whirlwind and finally bringing this country through the Great War as no other could have done. Not only had he none to help him to the height of power, there was much to hinder. He arrived at Westminster representing a remote constituency to meet the hardly concealed distrust of his countrymen that still lingered. But he brought with him an unflinching courage, abounding energy and a resiliency that never accepted defeat. And if he had no illustrious ancestry, he came of a people with a profound love of freedom divided by no class-consciousness; if he had no University there were Bible classes and singing meetings of the Welsh countryside; above all there was a long tradition of Welsh Nonconformist preaching to fascinate and challenge any boy who could respond to the language and thought of the Bible.

There is after all, a good deal to be said for a society in which a boy from the remotest village, with neither wealth nor academic distinction, can by the exercise of his own courage and skill reach the highest office in the State. And if, as is more than hinted, some aspects of Caesarism marred his days of greatest power there was no cruelty, no secret police to crush his opponents, and though Lloyd George held leadership to be the supreme qualification for power, he was never anything but a constitutional democrat who stood, and fell, by the verdict of the people.

THE story falls into two parts, his work before the Great War of devising and applying radical remedies for the economic ills and miseries of the time, which laid the foundations of the now accepted Welfare State—school meals and medical inspection, old-age pensions, town-planning, labour exchanges, and finally National health and insurance. All this in the years 1906 to 1911 made an impressive programme of social reform possible only to a Government of radical conviction with the energy and skill to overcome deep prejudices and bitter hostility. Lloyd George was the pioneer to whom later statesmen owe the stable fabric of central and local government capable of undertaking the administration of their even more comprehensive measures.

* * *

THERE followed the even more remarkable period of his war leadership in which his inexhaustible energy and undefeatable resilience did so much to win the war which in 1916 was being lost. In 1916 he 'seized' power—the word is Mr. Churchill's—surrounded himself with the ablest men in the State, presided over them as a 'constitutional dictator' and inspired the country to unparalleled efforts and sacrifices, displaying a combination of executive genius and inspirational energy that ranks him with Chatham and Churchill as a leader in war.

The war was followed by a period of confusion in which a multitude of complicated problems cried out for immediate solution. Lloyd George refused to be dismayed. Europe was broken and starving. It seems astonishing to us now that the wisest men believed it possible to make an enduring settlement of a world war in a few weeks. But what alternative was there? The Armistice was signed on November 11th, 1918, the Peace Conference opened in Paris on January 18th, the Treaty of Versailles was signed on June 28th.

Lloyd George came home in a triumph which proved short-lived. The 'coupon' election which he had hurried through after the Armistice and before the Conference had given him an unprecedented Parliamentary majority of 500, but had bound him to the Tory party and fatally divided the Liberals. His attempts to form a centre party failed, and when the Tories threw him off and Liberal leaders refused to work with him, there began the long decline which was relieved by little nobility of demeanour because, some would have it, there was in this most remarkable man little nobility of character.

* * *

DR. JONES has compiled his version of this long story with skilful brevity. The *Life* of Lloyd George will need not only the ten

men: it will need the perspective of history. But while the memories of men who knew him and worked with him are fresh it is helpful, especially to those of us who cannot wait for the verdicts of history, to have so well-written and authoritative an account as this. In the chapter with which the book closes, the author gives us the best contemporary estimate of the man we know. He quotes the judgment of F. S. Oliver, "He does not understand what friendship means, I neither love him nor trust him: nor, mark you, do I hate or distrust him." Some of those who knew him in his earlier period still speak of him with affection. Many who knew him in his last phase find it difficult to understand his unrivalled power. He was a superb orator. The memory lingers in our own mind of two speeches which held his huge audiences in a delighted spell until the glowing peroration brought them to their feet. And he could do it in two languages. He prepared very carefully. Before presiding at a concert in North Wales where he was to speak on Mozart for a quarter of an hour, he read through three voluminous *Lives* of the composer. He had a most original gift for metaphor, thus at Versailles in November, 1918, "In the beautiful forests the leaves are falling. But they are not alone. Empires and Kingdoms and Kings and Crowns are falling like withered leaves before a gale." His invective was cutting. A certain bishop, he said, was "a third-rate scholar, a fifth-rate preacher, a no-rate theologian and an irate priest". And an aloof colleague was compared to the North Pole, "often explored but never found".

* * *

He never formally broke away from the Nonconformity in which he had been nurtured. His unfailing recreations, says Dr. Jones, were golf, hymn-singing and sermon tasting. But his mind was "neither speculative nor devout". Little is recorded of his attitude to the ultimate questions of life and death and religious belief. He lies buried at the spot he himself chose on a high bank overlooking the little river Dwyfor at Llanystumdwy, near Criccieth, where he had often played as a child. A great rock on which he often sat marks his grave, surrounded by a low stone wall pierced by a fine wrought iron gate. There is no word or emblem of religious significance. In the summer time thousands of visitors come to the place and leave wondering what manner of man this was whose gifts were so brilliant, whose achievements were so great, but whose love had so little depth.

* * *

The Index for 1951, Volume XXIX is now ready and may be had on application to the publishers.

THE HOPE AND MENACE OF IMMORTALITY[1]

By Nathaniel Micklem, M.A., D.D., LL.D.

My friend Dr. George Caird, in his Inaugural Lecture as Professor at McGill University, states that "the New Testament holds out no expectation of mere survival—a prospect which most people have regarded as a threat rather than a promise, the only exceptions being the ancient necromancer and the modern spiritualist". My neighbour in Oxford, Professor H. H. Price, has given much attention to Spiritualism in the assurance that if survival could be demonstrated by these means, cruder forms of scientific materialism would be scientifically disproved—a worthy motive, but one may doubt whether the kind of survival alleged by the Spiritualists is a state of existence greatly to be desired. Many, no doubt, would say with Salvini *'je ne veux pas mourir — absolument'*, but the prospect of mere immortality, mere survival, mere continuance would to most thoughtful persons seem a menace rather than a comfort.

The New Testament, as Dr. Caird says, holds out no prospect of mere survival; yet ingenious theologians have thought the immortality of the soul a principle which they could prove. The proof ran thus: all change involves motion, for if a thing stays just as it is and nothing in it moves, there can be no change in it; now, only material or physical things can be moved; but the soul of man is not a material thing; therefore it cannot be moved, and since it cannot be moved, it cannot be changed, and, since it cannot be changed, it remains always as it is; therefore the soul is proved immortal. The argument carries conviction, if we accept its premisses; but that we cannot do. Human character is a spiritual, not a material, thing, yet we know well from observation without us and within that human character can change; it grows, it can be converted, it can go to pieces. *"Je me regrette"*, said the Vicomtesse d'Hondetot when she was dying; we all regret ourselves, at any rate as we grow older; we are wont to cry out with Henry Vaughan,

> Happy those early days! when I
> Shined in my angel-infancy . . .
> When yet I had not walked above
> A mile or two from my first love . . .
> Before I taught my tongue to wound
> My conscience with a sinful sound,

[1] The Drew Lecture given on 25th October, 1951, at New College, London, and here printed by permission of the Trustees to whom the copyright belongs.

Or had the black art to dispense
A several sin to every sense,
But felt through all this fleshly dress
Bright shoots of everlastingness.

We can have no desire for immortality unless we can all be changed, gradually or 'in the twinkling of an eye'.

Many books and articles and lectures have been written on the theme of immortality. I am apt to find them heavy going. The case for the soul's immortality cannot be proved and needs no proof. Our Lord argued from that passage called 'the Bush' that the patriarchs are living unto God, but He so argued to convince His adversaries, not to reassure Himself. How should death be allowed to thwart the purposes of the God in whom He trusted? "Have no fear of them that can only kill the body, and after that have nothing that they can do". After that, it appears, one just goes on.

Yet even here, it may be, Christians have misinterpreted the mind of Christ and the teaching of the Bible. A curious and atomic individualism has clouded our eyes; we have thought that only as individuals are we to be saved, and that eternal happiness would be possible for us regardless of the fate of others. That great French Christian Charles Péguy thought otherwise. "What would God say to us", he asked, "if we should come before Him alone? Would He not say, Where are the others?"

The Bible has little, if anything, to say of a purely individual salvation. It speaks to us of the earthly Jerusalem and of the heavenly, of David's city and of the eternal city. Francis Thompson well says that

There is no expeditious road
To pack and label men for God
And save them by the barrel-load,

but there are no individuals of God apart from the people of God. In briefly opening this theme of Biblical theology I gratefully admit the stimulus and illumination I have received from a little writing which Professor Karl Ludwig Schmidt was good enough to send me some months ago; it is called *Jerusalem als Urbild und Abbild,* which I cannot translate into elegant English for you, and is published in the *Eranos-Jahrbuch* for 1950.

How the theme of Jerusalem, the holy city, runs through Scripture! First of all there is that strange echoing legend that Melchizedek the king of Salem, which is Peace, brought forth for Abraham the bread and wine. Much later Jerusalem becomes the city of David, and thither the ark is brought up with singing and dancing, and there the Lord, the living God, was pleased to make His habitation. The passionate faith of Isaiah could even claim that for the Lord's sake Jerusalem should be for all time inviolate. But Jeremiah saw deeper, rebuking those who cried, "the temple of

the Lord, the temple of the Lord, the temple of the Lord are these'': ''therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh''. Jerusalem was laid in ruins, but still to the Jew in exile it was more than a place, it was a symbol, ''If I forget thee, O Jerusalem, let my right hand forget her cunning''. It was Philo who interpreted Jerusalem as the vision of peace (ὁρασις τῆς εἰρήνης); apparently he derived the city's name from the Hebrew yir'eh (he shall see) and shalom (peace); such allegorizing is not Scriptural, but more and more for spiritually-minded men the earthly Jerusalem becomes the shadow of the promise; it stands for Jerusalem above. For St. Paul, indeed, as Schmidt says, ''the Jerusalem which rejected the real Messiah of Israel, Jesus of Nazareth, is in fact no longer the right and true Jerusalem of Israel''; it corresponds with Hagar the bondwoman; but the Jerusalem that is above is free, and is our mother. When the author of the *Epistle to the Hebrews* declares that we have here no abiding city, he means that we have a heavenly. So Paul the apostle declares that 'our citizenship is in heaven'. The author of the Apocalypse beholds a Lamb standing upon Mt. Zion, and the Christians meeting for their worship on earth lift up their hearts and realize that here they ''are come unto Mount Zion, and unto the city of the living God, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven''. Salvation is not an individual felicity but corporate; it is not 'I' but 'we'. ''What would God say to us, if we came alone before him? Would he not say, Where are the others?'' And who are those others but they with whom we have been bound up in the bundle of life, all the brethren for whom Christ died?

How lonely was Abelard's pilgrimage through life, how greatly he suffered and with what courage he endured! Infinitely touching, to my mind, is that stanza from his most splendid and famous hymn:

Nostrum est interim mentes erigere,
Et totis patriam votis appetere,
Et ad Hierusalem a Babylonia
Post longa regredi tandem exilia.

('Tis ours meanwhile to put good courage on,
For our homeland with all our heart to yearn,
And to Jerusalem from Babylon
At length after long exile to return.)

Samuel Rutherford, when he beheld all the wickedness and bitterness of his age, cried out, ''Fie, fie! This is not like my country!'' and how many a Christian in these days echoes the old song?—

Ah, my sweet home, Hierusalem,
Would God I were in thee!

Would God my woes were at an end,
Thy joys that I might see!

We are persons, not mere individuals; eternal life is a corporate conception. But can we in any degree imagine, picture or describe eternal life beyond the confines of earthly time and mortal experience? *'Je ne sais'*, are said to have been the last words of Abelard. Theologians and ministers are apt to spread extensive incredulity when they claim to know what no man knows. Here even the New Testament sounds an uncertain note. The saints who have died are there said to be fallen on sleep, and we are still wont to lay our dead in the cemetery, the κοιμητήριον or sleeping place. On the other hand, St. Paul speaks of his desire to depart and be with Christ, a notion reflected in the common assertion that the faithful, when they die, go straight to heaven. On the memorial tablet to Henry Hallam in the church at Clevedon by the Bristol Channel it is asserted that here he rests *usque ad tubam*, till the trumpet sound. Be that true, it cannot in any theological, philosophical, logical sense be true that the departed are already gone to heaven. Yet both assertions may be pointing at some aspect of the mysterious truth. We cannot know in any systematic or scientific way; yet Richard Baxter says of the saints that "grace gives them a dark knowledge and slight taste of glory". The saints, I think, are more like poets than they are like theologians, and the language in which their insights must be expressed is rather the language of poetry than of theology. The saints and the poets appeal to insight, not to logic. When I look at a photograph of a familiar landscape, I recognize that which I already know. But when I contemplate a painting of that landscape by some great artist, such as Turner, I see much that, however familiar the landscape be, I have never seen before. The saints and poets tell of that which they have seen, using such language to describe the supersensible as may be by analogy available; as we study their words, sometimes we too see dimly that which even they see but darkly and ἐν αἰνίγματι, in a mystery. So that when they say, 'Our brother sleeps', we can answer, Yes, and when they say that he is with the Lord, we can also answer, Yes, not knowing what we say, yet touched with a sense of everlasting truth.

The Church, as Protestants have traditionally affirmed, is divided into the Church militant and the Church triumphant. To this division the Romanists would add the Church expectant. This difference between Rome and Protestantism is deep and deserves more reflection than it has lately received from the Protestant side. The Reformation, violently repudiating masses for the dead and the traffic in the treasury of the merits of the saints, wholly rejected the conception of a state of purgation between this life and the beatitude of heaven. Roman sacrilegious commercialism continues, I am sorry to say, today. The repudiation of Purgatory not only swept away

innumerable and intolerable abuses, but also greatly added to man's sense of the solemnity of life. Hear Isaac Watts upon this awful theme:

Great God, on what a slender thread
Hang everlasting things!
Th' eternal states of all the dead
Upon life's feeble strings.

Infinite joy or endless woe
Attend on every breath;
And yet how unconcern'd we go
Upon the brink of death!

Waken, O Lord, our drowsy sense,
To walk this dangerous road;
And, if our souls are hurried hence,
May they be found with God.

Modern Protestant doctrine is somewhat chaotic and certainly far removed from the tremendous dogma of our fathers. It is, I think, widely held today that the soul's eternal destiny is not necessarily determined at death, and that hereafter there must be a long (some would even seem to suppose an infinite) progress to perfection. Thus the idea of Purgatory has in some form crept back into Protestantism, though it is sometimes disguised under the idea that heaven itself is a process, not a rest. There seem grave philosophical objections to the idea of a process that lacks an end, and indeed to the idea of eternity as a prolongation of time. There are spiritual difficulties too; the doctrine sounds very western, activist, almost political. Some indeed desire, or think they desire, unending progress,

Yet I hardly know. When a soul has seen
By the means of evil that good is best,
And through earth and its noise, what is heaven's serene,
When our faith in the same has stood the test,
Why, the child grown man, you burn the rod;
The uses of labour are surely done;
There remaineth a rest for the people of God;
And I have had troubles enough for one.

It would be highly paradoxical but, perhaps, not far from the truth to maintain that most modern Protestants, when they think of the future life at all, have in fact substituted a revised conception of Purgatory for the hope of Heaven.

Heaven is the Beatific Vision, the Sabbath Rest, the Consummation of the work of Christ beyond the end of Time, when we shall come to "cast our crowns before Thee, lost in wonder, love and praise". On the principle that "it is no longer I that live, but Christ that liveth in me", it might be possible to maintain that the Christian may pass direct from this life to the Beatific Vision; but then how many of us could say, except in some proleptic, eschato-

logical or mystical sense that to us to live is Christ? We have not yet considered *quanti ponderis sit peccatum*, how great is the burden of our sin. Can we lightly assert that we could bear the unmediated presence of Eternal Love and Eternal Righteousness?

O how shall I, whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear
And on my naked spirit bear
The uncreated beam?

Yet it is a serious question whether the neo-Protestant doctrine of a progress hereafter, like the Roman doctrine of Purgatory, is not due to the semi-Pelagianism which is ever invading the Church. If we, who are sinners, are to become perfectly good, and, if our entry into heaven is to be determined by some spiritual attainment of our own, it is necessary to posit some long period of purgation in the case of most Christian people. But the Reformers' rejection of Purgatory was no mere savage reaction from the abuses of the later medieval Church; it rested on strict evangelical theory. 'He that is washed needeth not but to wash his feet but is clean every whit'. The saints are they 'who have washed their robes and made them white in the blood of the Lamb'. If the believer is forgiven and made clean, what place is left for a further purgation? The evangelical hope is thus well expressed by Charles Wesley:

Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die:
His militant embodied host,
With wistful looks we stand,
And long to see that happy coast,
And reach the heavenly land.

Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity:
Even now by faith we join our hands
With those that went before,
And greet the blood-besprinkled bands
On the eternal shore.

Our spirits too shall quickly join,
Like theirs with glory crowned,
And shout to see our Captain's sign,
And hear His trumpet sound.
O that we now might grasp our Guide!
O that the word were given!
Come, Lord of hosts, the waves divide,
And land us all in heaven!

So Baxter in the same ecstatic mood and vision can write: "to stand on that mount whence we can see the Wilderness and Canaan, both at once; to stand in heaven, and look back on earth, and weigh them together in the balance of a comparing sense and judgment, how must it needs transport the soul, and make it cry out, 'Is this the purchase that cost so dear as the blood of Christ? No wonder, O blessed price! and thrice blessed love, that invented, and condescended! Is this the end of believing? Is this the end of the Spirit's workings? Have the gales of grace blown me into such an harbour? Is it hither that Christ hath allured my soul? O blessed way, and thrice blessed end! Is this the glory which the Scriptures spoke of, and ministers preached of so much? I see the Gospel is indeed good tidings, even tidings of peace, and good things, tidings of great joy to all nations!' "

This Christian longing to be gone has not been more movingly expressed than by Isaac Watts:

Jesus, the vision of Thy face
Hath overpowering charms!
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

Then, while ye hear my heart-strings break,
How sweet my minutes roll!
A mortal paleness on my cheek,
And glory in my soul.

For those who believe on the Son of God, whose sins have been forgiven by the blood of the Cross, who count all things but loss for the longing they have to 'behold the King in his beauty' and to whom "it were a well-spent journey, though seven deaths lay between", it is natural to think of death as

Only a step into the open air
Out of a tent already luminous
With light that shines through its transparent walls.

But such people seem to us the few, the 'saints' in a more restricted sense; it is not plain that evangelical doctrine is inconsistent with some sense of the 'Church expectant'; indeed, the whole Church must inevitably be 'expectant' until the final Consummation. While our Protestant Fathers rejected the idea of Purgatory, and asserted that the destiny of every soul is irrevocably fixed at death, they did not deny an intermediate state between death and the general resurrection and Last Judgment. Calvin says, "over-curious enquiry respecting their intermediate state is neither lawful nor useful. . . . It is folly and presumption to push our enquiries on unknown things beyond what God permits us to know. The Scripture declares that Christ is present with them, and receives them into paradise, where they enjoy consolation, and that the souls of the reprobate endure the torments which they have deserved; but it proceeds no further.

. . . Let us be content within these limits which God prescribes to us, that the souls of pious men, after finishing their laborious warfare, depart into a state of blessed rest, where they wait with joy and pleasure for the fruition of the promised glory; and so, that all things remain in suspense till Christ appears as the Redeemer''[2]. Calvin's doctrine rests upon Scripture in the Lord's saying to the penitent thief, 'This day shalt thou be with me in paradise', but it also represents a compromise between the two doctrines that the saints depart to heaven to be 'with the Lord', and that they 'sleep in Christ'.

The Protestant conception of an intermediate state was closely connected with the doctrine of the resurrection of the body, widely interpreted as the resurrection of the flesh. This question is not so urgent with us who understand better that the resurrection of the body, to use St. Paul's phrase, is not the resuscitation of the flesh; 'flesh and blood', he says, 'shall not enter the Kingdom of God'. But we also, I think, are compelled to postulate (in such analogical language as is available to us) some intermediate state between death and the final bliss of heaven for this reason: if we think of persons as mere individuals, it might seem easy to suppose that the saints pass immediately into the full bliss of heaven; but we are not mere individuals; we are bound in love to others; what father could be in perfect bliss if either he does not know how it goes with his children or knows that they are still wandering in the far country and feeding on the husks? It is written, moreover, of the Good Shepherd that he shall seek the lost sheep 'till he find', and we may not think that so great love cannot discover some way of seeking and of finding the poor lost sheep who never heard of the Shepherd or even such as having heard have made no firm response. Since, being creatures of time, we can only speak the language of time, we must then assert some intermediate period between our death and, more important, our Lord's death and the consummation of the Kingdom, when He, crucified and victorious, shall for the second time cry with a great voice, 'It is finished'.

The old view that every man on earth was heading either straight for heaven or straight for hell can rarely have seemed convincing to any man who looked out with affection upon his fellow sinners, so far from heavenly-minded and yet so far, too, from hell-minded. On this theme I content myself with a single quotation from 'The Dream of Gerontius':

> And when, if such thy lot, thou seest thy Judge,
> The sight of him will kindle in thine heart
> All tender, gracious, reverential thought.
> Thou wilt be sick with love, and yearn for him,
> And feel as though thou couldst but pity him,
> That one so sweet should e'er have placed himself

[2] *Inst.* III., 25.6.

At disadvantage such as to be used
So vilely by a being so vile as thee.
There is a pleading in his pensive eyes
Will pierce thee to the quick, and trouble thee.
And thou wilt hate and loathe thyself; for, though
Now sinless, thou wilt feel that thou hast sinned,
As never thou didst feel; and wilt desire
To slink away, and hide thee from his sight:
And yet wilt have a longing ay to dwell
Within the beauty of his countenance.
And these two pains, so counter and so keen—
The longing for him when thou seest him not,
The shame of self at thought of seeing him—
Will be thy veriest, sharpest purgatory.

I cannot fully approve that passage; in particular, the suggestion, so often recurring in Roman devotion, that we should pity Christ is wholly improper, but these lines give expression to that ambivalence felt, as I suppose, by all who do not reckon that the human nature which God made good has been wholly destroyed in the fall of man. The same emotion or clash of emotions is expressed by Keble in his lines about the sacrament:

It is my Maker—dare I stay?
My Saviour—dare I turn away?

I may turn finally to another consideration: the doctrine of 'the Communion of Saints', which we profess, implies that the Church, 'though now divided by the stream, the narrow stream, of death'. remains one organic fellowship, one intercommunicating whole. "Ye are come", says the writer to the Hebrews, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus". The praises of the heavenly host are joined with ours, as John Owen says, "to compose an entire worship"[3]. Therefore it is that in the familiar cadences of the *Sursum Corda* "with angels and archangels and all the company of heaven we laud and magnify thy glorious Name".

But is there any direct commerce to and fro between the saints on earth and the saints above? Traditional Protestant theology I think says No. The departed, says John Owen, are our witnesses and sympathizers but only that; we have communion with them but not "immediate mutual communication"[4]. But perhaps Protestant theology was thrown a little out of balance by consideration of the great abuses of the later Middle Ages. For I feel sure that it is not in fact to be supposed that Protestant parents have not 'remembered' their departed children 'in their prayers' and have

[3] *Works*, XXIV. 335f. [4] *Ibid* I. 259f. 268f.

not pleaded the sacrifice of Calvary in their behalf. We can hardly suppose that there are any in need of our prayers for whom we may not pray, and it is hardly to be thought that those who pass into the unseen world very manifestly unready for the Beatific Vision may not receive the benefit of our prayers. In the silence of Scripture here love might seem our safest guide.

A modern Roman Catholic, Dr. Sheen, writes: "The angels in heaven, Scripture tells us, see our actions, for we know that the angel said to Tobias, 'When thou didst pray with tears and didst bury the dead, and didst leave thy dinner . . . I offered thy prayers to the Lord' (*Tob.* xii.12). We know, furthermore, that when Abraham interceded with God on behalf of the wicked cities of Sodom and Gomorrah, God consented to spare the wicked cities if only ten just men could be found therein (*Gen.* xviii). If Abraham had such influence with God while on earth, how much more must be his influence now that he is with him in heaven. And above all the angels and saints, what shall we say of Mary's influence with her Son in heaven? She is still his Mother. And certainly just as he did not refuse her request to change water into wine to relieve the embarrassment of Cana's wedding party, so he certainly will not refuse our requests when we ask that the water of our poor efforts be changed into the wine of Divine Love, so that She may be in the truest sense of the term our Mother"[5]. I might write a lengthy discourse on the logic, the mythology, the sentimentality, the fantasy of this. I am content to quote once again from Isaac Watts:

Let Papists trust what names they please,
  Their saints and angels boast;
We've no such advocates as these,
  Nor pray to the heavenly host.

Jesus alone shall bear my cries
  Up to his Father's throne;
He, dearest Lord! perfumes my sighs,
  And sweetens every groan.

Luther in his sermon *von der Bereitung zum Sterben*[6] bids us call on all the holy angels and "especially his angel, the Mother of God", but his later attitude with that of all Protestantism after him was to abandon the invocation of the saints as being without warrant from Scripture and as being derogatory to the sole mediatorship of Christ. "With respect to the saints who are dead in the flesh but live in Christ", wrote Calvin, "if we attribute to them any intercession, let us not imagine that they have any other way of praying to God than by Christ, who is the only way, or that their prayers are accepted by God in any other name"[7]. That is well. We understand from Scripture that our Lord exercises "an

[5] *The Mystical Body of Christ*, pp. 279f.
[6] 1519. 27e.
[7] *Inst.* III. 20.21.

unchangeable priesthood'' and ''ever liveth to make intercession'' for them that come to God through Him. ''He maketh intercession for us'', says St. Paul. It would be strange indeed if the Church in heaven may not be conceived of as joining in the intercessions of the Great High Priest. Why should we suppose that our brethren and fathers cease to pray for us when they pass beyond the veil?

I have finished. ''Go thy way until the end be; for thou shalt rest, and stand in thy lot at the end of the days''. Do not seek, or claim, to know more than we may while we are *in statu viatoris*.

> He that hath found some fledged bird's nest may know
> At first sight if the bird be flown;
> But what fair dell or grove he sings in now,
> That is to him unknown.

Let us be content with Baxter that ''when we have obtained the haven, we have done sailing''. I end my discourse with one more word from Baxter: ''Methinks I hear the Almighty's voice saying to me, 'Who is this that darkeneth counsel by words without knowledge?' But pardon thy servant, O Lord. I have not pried into unrevealed things. I bewail that my apprehensions are so dull, my thoughts so mean, my affections so stupid, and my expressions so low and undiscerning such a glory. 'I have only heard by the hearing of the ear'; Oh, let thy servant see thee and possess these joys; and then shall I have more suitable conceptions, and shall give thee fuller glory; I shall abhor my present self, and disclaim and renounce all these imperfections. 'I have uttered that I understood not, things too wonderful for me, which I knew not'. Yet 'I have believed and therefore have I spoken' ''.

RELIGION AND MYSTERY

By H. D. Lewis, M.A., B.Litt.

We are not living today in a very religious age. There are of course many movements like Communism and Fascism to which the circumstances of the present time seem very favourable. Some of these do indeed appeal to very profound passions, and may loosely be called religious in so far as they usurp the place which religion would normally have in our thoughts. They are pseudo-religious if you like; and we may add to them the love of sport or money which men are also said sometimes to worship. But the word religion, strictly used, can only refer to that which has God as its object. To say that we are not living in a very religious age is to say that God counts for little in the thoughts and actions of men.

Without wishing to belittle the influence of the Churches, or to suggest that religion can flourish without its visible observances, I think something much more radical is happening than a drift away from particular religious institutions, and it is happening in a much more fundamental way than at similar periods of religious indifference in the past. There was, after all, plenty of scepticism and unbelief in the last century, but it had not the starkness and hollowness of present indifference. Men denied God very loudly because they wanted to be convinced; they rebuked God because they hoped for answer; they worried about the problems of evil and suffering. Their atheism expressed itself in theological terms, as when Thomas Hardy denounced "the President of the Immortals". But people do not speak in these terms today. Outside religious circles men hardly ever ask questions about God. They may be thinking quietly a great deal about Him. I believe they are, but not to much purpose or with much hope of answer. For the one outstanding characteristic of our age is men's inability to adjust their minds at all to the idea of God.

It would be misleading to ascribe the troubles and disasters of our age solely to this source, as some are inclined to do. The crisis, which we can hardly fail to be aware of every day, has its obvious economic and political aspects. The world has become much more complicated in the vast industrial civilization of today. With the spread of scientific power to all parts of the world, and with the emancipation of peoples in backward countries and their sharp confrontation with the forces and achievements of Western civilization, it is hardly surprising that there should be tremendous upheavals and disturbances. But the crucial factor in the crisis is the stark unawareness of God. It is on the question of whether

we can find any cure for this that the question of the survival of our civilization and of our attainment of the powers needed to cope with economic and political conflicts mainly turns.

Why does the idea of God mean so little today? Why is it that the bulk of our people, even in democratic and so-called Christian countries, are spiritually destitute? Some people have a simple answer to this question—sin. I shall certainly suggest later that the moral quality of our lives has a great deal to do with the state of religion. But I think also that it is thoroughly misleading, and indeed mischievous, simply to look about us, and without considering how much of the evils we observe in modern society is due to deliberate wickedness and how much to ignorance, confusion and force of circumstances, to ascribe it all to human sinfulness and to regard this as a supreme example of men in the hardness of their hearts turning away from God in pursuit of their own evil ways. I have shown elsewhere[1] how much confusion there is in ideas of this sort. They are certainly not a true reading of our situation.

It is possible to hold that we are in fact better and not worse in the world today, although I much doubt whether generalizations as wide as this have much significance. Admittedly we can do more harm to one another than in the past. We have poison gases, the possibility of bacteriological warfare, and the atom bomb. But the number of people who want to put them to violent use must be very small, and the fear and distrust which prompt nations to rearm have many factors besides evil intent. People would not have fared any better in the past if they had had our powers. There have been horrors in the past, and even in the fairly recent past there have been atrocities which in substance, if not in extent, stand comparison with anything we can perpetrate. Consider, for example, the conditions to which much of Europe was reduced in the course of the Thirty Years' War. And there is this difference today—that we generally have a much more sensitive conscience about all these things than used to be the case. And were it not for wars and kindred disasters the chances of social advance, especially in the greater care of the sick and the destitute, would be considerable in most countries. Our fathers a century ago may have been over-optimistic, and they certainly adopted a too simplified view of progress and its conditions, but we must not go to the opposite extreme, and we certainly must not regard our failures and trials in this age as simply the result of an extension of moral wickedness.

I do not think therefore that we can say that men are estranged from God simply because they have become wicked. Nor will it do simply to say that men are *wilfully* turning away from God, and that this is the source of present troubles. It simply will not do to tell the unbeliever that he must change his attitude and decide to

1 *Morals and Revelation,* Chap. I.

believe in God; he will reply that he cannot. Even though there is a sense in which belief turns on a kind of decision, we cannot say that men are just choosing not to believe in God. They just find they don't, and that, in many cases, they cannot even get excited about it.

How then has the change come about? I think we can sum up the answer in one word—science. But we need to explain very carefully what this means. It does not mean what is often described as the conflict of science and religion. I am certainly not thinking of this conflict in the form it took at the turn of the century. No doubt scientific advance has induced us to alter our views very drastically on some religious questions; no one today takes the stories in the *Book of Genesis* as literal truth. Biblical criticism has induced us to alter our conception of the truth of our Scriptures in many ways. But religious people do not feel that their faith is seriously challenged thereby. Evolution does not worry us now. If anything, we feel that all this enriches our religious faith. Admittedly religion has often been tied up with ideas which science has exploded, and this certainly helps to bring about distrust of religion. But it is not a major factor in the irreligion of the present day.

Why then is science to be regarded as the main cause of unbelief? The reason is that the domination of our minds by science precludes us from having precisely those insights which religion needs. Art presents a very close parallel, and the crisis in art, the experimentalism, the obscurantism and the difficulty of appreciating the finer forms of modern art are also mainly due to the new mastery of our mind over physical nature. This does not mean that the advance of science is to be deplored and intellectual attainment belittled. That would be absurd. We all welcome science, not only for the new amenities it can provide when properly directed, but for its own sake, for the breadth of understanding it gives us. But this advance at the rational and scientific level has made a fundamental difference to our attainments in every other respect. It has raised all our spiritual problems to a new plane. Art can never be the same, and artistic achievement will henceforth be much harder. Difficult enough at all times, it requires much greater effort of concentration than ever before to adjust ourselves to wholly new modes of experience. But when this *is* achieved it surpasses all that we had known before, and then science is welcome, not only for itself and its amenities, but because it forces all other creative activity to a new level. We must henceforth win our artistic and religious insights at the height to which our other achievements have brought us. Science has transformed the whole scene for us, and we must now view everything in a new way.

This certainly does not mean that we can get nothing out of the artistic work of the past. Indeed we cannot dispense with it. But

we must work our way in some measure into the minds of men of the past, and this has many interesting problems of its own which have also a close bearing on religion. But art cannot persist without new art. And new art requires more from us, just as it also brings richer rewards. Wonderful possibilities lie ahead of mankind. But they must be achieved, in art and religion alike, by many new orientations. To stay as we are in religion or art will mean, not only a confusion of all experience, with consequent serious disorders, some of which may be seen already, but stagnation, staleness and decadence. Newness is especially needed in religion, and without it we shall fail altogether.

But let us be more precise. What is it about science that cuts us loose from older modes of religious experience? In order to answer we must note carefully what science does. It extends our grasp of the rational connectedness of things; it explains them by showing how they are related. This is not the only kind of explanation. For you might also explain things by noting their purpose or worth. But the scientist, strictly speaking, only tells us how things are arranged in relation to one another. He explains a piece of mechanism by showing how the parts fit. He explains the life of persons and societies, so far as it falls within his compass to do so, in terms of laws and regularities which his observations establish. But the more we explain things in this way the more prone are we to overlook an aspect of them which cannot be wholly subdued in this way by our minds, that is, the uniqueness and distinctiveness of individual things which confront us with the mystery, overwhelming when it breaks in upon us, of anything being what it is. And it is just this mystery, so baffling, even stunning, to the intellect, that art and religion thrive upon in their respective ways. It is this that has to be recovered, not by going back to primitive ways of thinking or giving way to unreason in politics and religion, as some have supposed, but by finding new modes of it in the fullness of present experience.

And reason itself has a part to play here. It sets us upon a mode of enquiry which points beyond itself to just the sort of mystery with which religion deals. For the more we follow out any rational explanation of things, the more we are compelled to realize that it can never be exhaustive; system presupposes system, *ad infinitum*. Or to put it differently, at the end of every account of things there will always remain the question, 'Why should things be as they are and not otherwise?' Science, in other words, can never be complete. Even if we reached a point at which we felt that further enquiry would be useless in practice, there would still remain the question 'why'. And this really means eventually, that behind all the questions which science and ordinary thought propound, there is a different sort of 'why' altogether, and one which we are apt to

overlook if our minds are too preoccupied with tracing out the sort of finite connections which our minds can grasp.

This faces us in every field. Whatever the scientist tells you raises new questions, and these, when answered, give rise to other questions, *ad infinitum*. The process can never be completed. But in some sense your mind demands completion. It knows that the questions it goes on asking are proper questions, that it is sensible to go on asking them even when you realize that there can be no end to them. Surely the implication of this is that there is some sort of answer or explanation which is altogether beyond or outside the process of question and answer in which your reason engages. Reason poses a problem whose very nature is such that reason cannot answer. It points us to some 'beyond', some 'wholly other', some supra-rational or transcendent reality (to use the common theological and philosophical terms).

The important thing for men today is to recover the sense of the transcendent nature of reality as this is manifested in the operations of reason itself. Yet clearly that, in itself, is not enough. The bare notion of transcendence will not meet our spiritual needs. Men need a 'present', a 'living' God, not the God of the arguments, important though that may be in its place. The God of the Christian in particular is One who deals with us as persons, a God who reveals Himself in history and whom we encounter in our own experience, a God to whom we can pray. But how is this possible if God is also 'above' or 'beyond' us? This is the crucial problem of religious thought, and we certainly cannot find easement of it by yielding up the notion of the transcendent nature of God. Humanists have often sought to do that, sometimes rather crudely in the manner of some recent positivists and Freudians, and sometimes more impressively, as when idealists thought of God as the complete fulfilment of human powers. But a mere 'greater than ourselves' will not give man's troubled soul the easement it craves. A 'finite God' will not do. Yet, equally, God must speak to us within our own experience. We cannot know Him as He knows Himself; although writers on mysticism sometimes suggest that. It is to men that God makes Himself known; but He makes Himself known as God. How is this possible, and how can we recover this experience?

One clue for the solution of our problem seems to have particular relevance today. That is the close relationship of art and religion. Few will wish to deny that there is such a relationship, and most will be prepared to accord it importance. There have, no doubt, been sharp antagonisms but the peculiar bitterness of these has also exhibited the affinities between them. Even when resolute attempts are made to dispense with art in religion, as in certain extreme forms of Puritanism, a subtle form of art appears in the very simplicities which are the result of the attempt to dispense with ceremonial in worship. To those who are able to appreciate it, there are few more

beautiful rituals than a Quakers' meeting. Furthermore, when artists are violent in their denunciation of religion, as when religious people condemn art, there are usually grave abuses and misunderstandings on both sides. In his real work the artist comes very close to religion, and the hushed wonder of worship often surrounds his work. This will hardly need illustrating or stressing today. It is more important to ask what exactly it is about art which brings it so close to religion and enables each to infuse new life into the other.

The matter on which we should focus attention is the sense of mystery in art. But we need to be very clear what sort of mystery this is. For it is not at all the kind of mystery which we find in science. There we have mysteries which we expect to eliminate; as we find any answer, bewilderment ends so far as that particular question is concerned; what puzzled us is resolved; it is baffling no longer. But the mystery which presents itself in art is more akin to that ultimate mystery of which we spoke earlier as lying behind all scientific enquiry, the final and irreducible mystery of anything being what it is. In art, however, the astonishing thing is that mystery is being clarified in the very process in which it is also deepened. The artist shows us something very plainly; we have a vision of things which is quite unlike our ordinary view of them, so that we feel that we are seeing what the artist shows us for the first time, even when it is some quite familiar object. When this special sense of penetration and clarity is lacking, when there is no sense of getting to the innermost core of things, or of surprising them without the disguises and shifting forms which normally confuse us and induce, for the reflective mind, a sense of some kind of unreality in all present existence to which mystics and philosophers alike have so often given expression, then there is no art. Art gives us a sense of having brought the wild whirl of things to a standstill, if only for a fleeting instant. But it also gives us at the same time a sense of the absolute elusiveness of things. Our most certain hold is also most uncertain, and we know that what we have and hold is not guaranteed for an instant to us. The moment passes, the vision fades, and even while these last we know that there are no claims of any kind which we may stake upon them. The world which we feel, in artistic awareness, to be so very real and intimate, to be so much our own birthright, is also inexpressibly alien, a sacred, holy, almost forbidden ground which we enter upon only in fear and trembling. It is a perilous enchanted kingdom where anything may happen and where all that we encounter smiles at us enigmatically out of the certainty of its impenetrable secret. This is the inescapable but most illuminating paradox of art. Normally we should avoid paradox; it is usually a cover for confused thinking or a parade of superficial cleverness in the guise of wisdom. But there

are times when it cannot be avoided. And when we think of what is most distinctive in art or religion we can only use the dangerous language of paradox. And we thus find ourselves saying that it is just the function of art to make the world simple, stark and certain for us at the same time as it makes all things uncertain and elusive. It provides an illumination which is at that very instant a deepening of mystery, a quite radical bewilderment of the mind, which is quite unlike being confronted by a new puzzle which the rational solution of one puzzle leaves. It is a bewilderment which we see more certainly to be essentially irremovable the more we have the stark clarity of artistic vision.

But is not this also what we find in religion—'a mystery mysteriously revealed'? And is not the clue to the major problem of religion, and guidance about the form of religious discipline which is appropriate to us today and about the mode of our religious alertness, to be found in the notion of the ordinary world of our daily experience being transmuted, without change of substance, into a vision of divine reality? We have not to lift ourselves out of the world to see God. It is presumption and folly to expect that; and those who do wholly forswear the world — a very different matter from resisting some of its allurements—end with a sense of nullity and vanity. That is, indeed, not without some religious worth; it is often a genuine moment in religious experience, as the scriptures of many religions testify. But it is a moment only, for it provides at best only the detachment which may lead to the creative union of ourselves with our world in which the latter is seen to be aflame with religious significance. It is in the world that God is encountered. His message is infused into what we see and find about us, and in ourselves. It is more than these and yet not more than them. It is certainly not superimposed upon them. It does not adhere to them as an alien substance; and if we thought of it in that way our problems would only begin anew. Nor is there any question of an inferential leap from present reality to the divine. The essence of religion is not the more complete systematizing of present experience, but the stilling of the world into the audibility of what it truly is all the time. We have thus no need to go beyond the world to recognize what is of God in the world. If the eternal did not have authentic articulation in the here and now, the search for it would only pillory us on the old problem of representative perception. God is 'presentness' or nothing to us. But this is not just a reformulation of our problem. It is the claim that in religion, as in art, a miracle happens which does authenticate for us some transvaluation of the values of which both at bottom consist. Perhaps this does not tell us much; to pretend to offer an exhaustive analysis would certainly belie what has been said. But the claim that such a miracle happens is as stupendous as any. And if there is not much that can be said in the way of logical analysis about religious

truth and authenticity, a great deal may be said about the modes and contexts of its functioning, and this, in some measure at least, is proof—at any rate there is no other. Religion can never be known to be true except by our becoming religious.

All this enables us now to understand better why positivism of one kind or another has attractions even for religious people. For not only is it the case that we do not argue from particular facts to the existence of God, but also that the specific messages of God do not take a form which sets them altogether apart from ordinary facts of experience. We can point to nothing over and above the facts and say that *here* is the *locus* of religious knowledge. The religious person has no access to any kind of fact or content of experience which is not in principle open to the inspection of others. I say 'in principle', for the very fact of being religious will turn our attention in certain directions rather than others, much as interest in botany will make us more observant about plants. But the positivist is right at least up to this point, namely, that we cannot describe what it is over and above certain facts which makes them expressly religious. And this has great importance for religious apologetics, since much unbelief is due to the assumption that to be religious we must be aware of some kind of peculiar 'super facts'. Men look for these and fail to find them, and so become sceptical or agnostic. But the truth is in the facts that are available to all—one might almost say that it *is* the facts, and there would be much theological warrant for such language. But it is the facts as they present themselves to us in a special way, or as viewed in a special way, facts of normal experience, without change of character or content, seen to be more than they normally seem to be. As such they also take us altogether beyond the realm with which positivism is competent to deal. They take us into what recent theologians have sometimes described as a 'new dimension'. And if we seem here to be speaking of mysteries which we cannot properly describe or commend by irrefutable proof or by arguments from facts of which no other explanation than the religious one is conceivable, I can only admit that this is so and cannot be helped. The apologist may save us from futile undertakings, such as attempts to acquire some esoteric experience which is altogether more than finite, and he can direct us to the sort of experiences which count most in religion. But he can guarantee nothing beyond this, any more than the artist can resort to proofs and demonstrations. He can put us in the way of seeing, but we must see for ourselves what cannot be further described. In the same way the facts or experiences which count in religion must authenticate themselves. And it is this which lends some superficial plausibility to the positivist attempt to reduce religion wholly to facts of finite experience.

There is much here which has a very close bearing on the problem of grace, prayer, the nature of the Church, and on religion and

history. But it is not possible to consider here these further ramifications of the view put forward. There is, however, one matter which must be noted because of its special importance at present.

If we adopt the professed view of religious truth as embodied in other truths of experience in the way described, the prestige of those truths and of the standards which obtain at their own level is immensely enhanced. The view of revelation as knowledge of the supra-rational will not thus commit us, as so much theological writing suggests, to a denunciation of reason or even to its restriction to particular spheres. The limits of reason are not found in demarcations of experience into spheres which are rational and those which are not. The writ of reason runs everywhere, and no one should seek in religion a warrant for downright inconsistency and defiance of reason. A rational statement must conform to rational standards, but reason is not everything. There are always limits to what it can do in all fields of experience. Religious truth thus involves more than reason, but does not defy reason. It takes up certain rational elements into a whole in which they are transmuted into a different, more symbolic, awareness of truth which does not, however, annul the standards which govern them at their own level. This helps us to understand better the place of dogma in religion. No religious dogma can be reduced to a purely rational statement; the mistake which theologians often make, not least those who insist on the transcendence of God, is to present their dogmas in the form of a self-contained rational system, bringing in the transcendent or supra-rational only at those points where an otherwise wholly rational process breaks down. As against this I suggest that, so far as rational elements are involved, the essential principle of consistency must be observed without exception, but these rational statements become properly religious only as a meaning other than their literal meaning is infused into them in the process which makes them organic elements in a symbolic whole which is more than they; much as the poet, without defying logic, tells us something which seems absurd if taken in a literal sense, but which would none the less be void without its literal meaning to which ordinary standards of intelligibility apply. Religion thus goes beyond reason but is never irrational.

Much in religious dogma that bewilders us would become more acceptable if it were understood in the way suggested. But we have always to bear in mind that dogma can become a wholly useless abstract formulation, and be very misleading, unless it is part of a creative experience. When religion fails to be creative, it fails absolutely. I do not mean that we must always live at a high pitch of feverish religious intensity. It is part of the purpose of dogma and ritual to save us from that. They also prevent us from becoming too preoccupied with individual experience. But our main danger is always to rely too much on support of this kind. Com-

munion with others there must be, and a constant renewal of the present from the rich religious life of the past. But there must always be newness of life if religion is not to fail of its purpose and expose itself to the very worst forms of perversion. Admittedly the very novelty and liveliness of religious experiences may often lead us astray. But the worst extravagances perpetrated in that way do not damage so gravely the true life of the spirit, nor are they as vicious in their ultimate effect on the life of men generally, as the hardening of religious life into forms and disciplines which make it no longer the vivid experience of individuals. Nowhere is freedom more essential than in religion. Expectancy, novelty, uncertainty, disturbance are of its essence, and it fares far better with too much than too little 'enthusiasm'. For this reason there is always a sense of crisis and urgency in religion, a sense of pending catastrophe mingled with the deepest certainties of faith. Periods of gloom alternate with moments of high exaltation. The clear vision fades with no obvious guarantee of renewal and becomes itself the object of doubt and despair. The psychology of religion attests this well, but we must not suppose that the alternation of despair and hope, of energy and lassitude, is a mere relaxation of tension needed to restore our energies. It arises much more directly from the nature of religious experience itself which can only thrive on the unexpected and the uncertain. Religion, like art, must always surprise us, and for that reason it will also always have moments of profound despair and dark apocalyptic. No one can be saved by it who does not also know what it is to be lost. But the tragedy of religion has been that men have sought refuge from these uncertainties and agonies of religious experience in mere outward observances and the formulations of creeds. They have sought to perpetuate the true life of religion by developing its dogmas in abstraction from the spiritual life which made them significant, and in this way they have also provided dogmatic doctrinal travesties of the richly alternating rhythms of the religious life. These mean little to those who are not from the start resolved to numb their minds into acquiescence; they repel the open-minded person and they help to perpetuate and harden those dogmatic attitudes in art and politics which are stifling the creative life of the spirit today and threatening the entire structure of our civilization. Perhaps their very worst effect is that they bring religion generally into disrepute by inviting acquiescence in obviously unreasonable views, and thereby turn away attention from the practices and devotions which could lead to genuine renewal of religious experience and make those elements in religion which the dogmas, taken in abstraction, distort and misrepresent, vivid and authentic for men today.

EDWARD UNWIN: 1840-1933

By Sir Stanley Unwin, LL.D.[1]

My father and mother were an interesting contrast. Both were deeply religious; both were typical Nonconformist Victorians. But my father was concerned with compliance with the outward manifestations of his religious feelings and unduly sensitive to the opinions of his fellow Nonconformists, whereas my mother was guided by an 'Inner Light' which left her unconcerned with the opinions of others if satisfied that what she was doing was right.

At a time when "spare the rod and spoil the child" was a household doctrine, father, although he had six sons, never beat any of us. But he always wholeheartedly backed mother, and their united front maintained perfect discipline. They doubtless had many differences of opinion, but they were relegated to the privacy of their bedroom and we were never conscious of them. In all matters, including our education, upon which I now know they had divergent views, they acted as one, and therein lay their strength.

My father inherited much from his maternal grandfather, William Mattingly Soundy, to whom the late A. R. Orage paid the following delightful tribute under the heading *The Admirable Victorians*[2]:

> I am prepared to apologise if I have ever used "Victorian" in a derogatory sense. But I know I have not. I have too deep a respect for the Victorian character ever to make light of it, especially for my own generation, that can afford to laugh at so little. Mr. Strachey's "brilliant" essays, therefore, leave me laughing at him rather than with him. One is impelled to take him personally, and to turn the tables upon Mr. Strachey with the *argumentum ad hominem*. How do you compare with the people you write about? For it is a peculiarity of the Victorians—our grandfathers and great-grandfathers—that whatever we may feel about them in our current opinions, someone has only to sneer at them to provoke us to their defence; and what better defence can they ask, than to be compared, man for man, with their critics? As a set-off to the "brilliant" essays of Mr. Strachey—how easy it is to be brilliant nowadays!—I have recently read, on the loan of his great-grandson, the privately printed personal memoir of William Mattingly Soundy, who died in 1862, at the full age of 96. For 74 years he was a member of his local Congregational church, and for 46 years he was a deacon. During nearly the whole of that time he never missed a meeting, Sunday or weekday, and

[1] His youngest son.

[2] *Readers and Writers* (1917-1921). London: George Allen & Unwin Ltd.

was never known to be late, though he lived two miles from the church. It is the round of a machine you may say, and there is no wonder that the age was mechanical. But I think of the passionate mainspring that kept a "machine" going for so long without a psychological breakdown. What an intensity it must have had! What a character! If to love it is impossible, it is impossible not to admire it; and since we truly live by admiration, hope and love, it is something for the Victorians that they can still fill us with admiration. My own generation (now past as a force) has provided the soul of the world with nothing so fine.

Father had just such a passionate mainspring and was equally punctual. His devotion to Congregationalism, the London Missionary Society, the School for Sons of Missionaries, the Pastors' Retiring Fund, and many other similar bodies was unbounded. No personal sacrifice for their well-being was too great. "If the Jews thought a tenth of their income the appropriate amount to allocate to charity", he used to say, "a Christian ought to give at least an eighth". He was never well off and we all of us often had to go without things, but the eighth was a first charge on his income and never diverted from what he called his charity purse. He thus always had money available for any good cause, thereby acquiring the unfortunate reputation of being a rich man, which he never was. No charity to which he was a regular subscriber need worry to apply for his subscription—in fact, he rather resented it if they wasted money in doing so—because he kept a special diary giving the precise date and amount, and even after he was ninety and bedridden saw to it that it was forthcoming on the due date. I occasionally protested that in the case of some of the 'charities' he was merely paying the salary of someone better off than himself, but it made no difference, and I was instructed, as his executor, to pay a further subscription to all of them on the due date during the year following his death.

His father, Jacob Unwin, the founder of the family printing firm of Unwin Bros., likewise had much of William Mattingly Soundy's characteristics, judging by the following extract from his diary—

December 31*st*, 1822.—This year has been remarkable to me for an increase in temporal affairs; may the next be as much so in spiritual affairs.

This year my feelings have oft been raised to a great height in regard to the fair sex, and my thoughts have strayed much after them when things of more importance should have occupied them.

During the next year I hope to show more decision of character on this point and desire earnestly that God would direct me in the choice of a suitable partner in life, one after his own heart, at a suitable time. (The diary ends here.)

His prayer was quickly answered, and he found in Emma Soundy an eminently suitable partner. The correspondence which followed their betrothal, some of which I have had the privilege of reading, was remarkable for its complete unconcern with worldly problems and its absorption in the effect of marriage upon their spiritual well-being. I recently came across a bundle of letters written by her some years later, and they are so unlike the kind of correspondence with which most of us are familiar that I quote one of them addressed to a member of the Byles family, to whom we are related—

23.12.1841

My beloved Margaret,

I should have written to you yesterday, but as William had done so I thought it better to wait a day, and now I thank you for your kind little note of this morning. We have been privileged to meet, as you have heard, and to journey safely thither; my dear husband has reached home safely, and indeed we have only goodness and mercy to record on the review of the past year; we as a family have enjoyed special manifestations of the care and love of God; our cup of blessing has overflowed. Not that he is less kind when a cloud is upon the tabernacle, for even then we have testified that all the ways of the Lord are mercy and truth to those who put their trust in Him, but it seems as though the guidance and blessing of God has flowed in on us, to soothe our spirits and compensate (though I do not like the term) for all the past of sorrow, so truly even grievous afflictions afterward yield the peaceable fruits of righteousness. We can both, dearest M., feel grateful that we have been exercised by trials; I think they have not been otherwise than purifying in the result, and we can each exclaim with sincerity and joy, "Sweet affliction singing as we made to heaven"—"It is good for us that, etc.—for we have learnt thy statutes".

We had a delightful exercise on Sabbath afternoon. Unwin and I dined at J.B.B.'s with dear William. J.B. proposed we should pray together for all our dear children, and we spent an hour in sincere and earnest intercession. I trust the united breathings of anxious parents will be heard and that all our dear ones will early receive the divine blessing as dew on the tender herb and as water to the thirsty land. Suitable portions of scripture were read and hymns sung. Only Martha and Peter were present. Oh that dear M.'s mind may be touched, and that she may leave home with religious principles so fixed, that the temptations of school companions may fall powerless. I feel with you deeply interested for her and rejoice that she is likely to be placed under so happy an influence. May the blessing of God rest on her. Our dear sister M. is certainly very poorly. She looks pale and worn, and seems very debilitated. I do trust with care she may soon progress. Mr.

A.B. is a great comfort to her; she is not equal to the care of her chicks. John is staying here. We hope to see J.B., Martha and William to dine today; tomorrow Anne and I go to Mr. Rowlands. We expect Mary R. to dine today. I saw many friends at Prayer Meeting last night, and shall have some difficulty in satisfying all. We shall return on Wednesday with dear Unwin if all be well. I regret missing dear William in Town again, and the parties at Ch. St. and Wal[?] but cannot have everything. I have much to say, but little time. Dear Unwin and I called on dear Mrs. Savage on Sunday. I have promised her a day; she looks so much better than last May, but her health is very variable, not two days alike. We had a pleasant party of 35 at Culham. We met William at the station and travelled together. We enjoyed the Sabbath on the whole. Dear A. hopes to write soon.

With our kindest love,

I am, your own attached and devoted,

EMMA.

The old-fashioned practice of referring to her husband by his surname will be noted. My father was, of course, one of the children for whom they prayed so fervently. But he was not destined to have the benefit of her ministrations for long because she died when he was only two years old. She left the deepest impression upon him. He treasured endless letters of hers like the one printed above, and throughout life often spoke to me of her saintliness.

Jacob Unwin, although primarily a printer, was a publisher in a small way and the distributor of *The Youth's Magazine*[3]. Amongst these modest publications was an amusing bookplate worded as follows—

This book
belongs to

———

If thou art borrow'd by a friend,
Right welcome shall he be,
To read, to study, not to lend
But to return to me:
Not that imparted knowledge doth
Diminish learning's store,
But books, I find, if often lent,
Return to me no more.
Read slowly, pause frequently,
Think seriously,
Keep cleanly, return duly;
With the corners of the leaves not turned down.

Jacob Unwin likewise died before my father reached manhood, but there were others to look after his wellbeing. He seems to have

[3] See *A Century of Progress: The History of Unwin Bros. Ltd.*

been a sickly child, and there are references to his going for a long period to relatives at Burford to recuperate. The fact that two elder brothers perished in a fire at Bucklersbury fifteen months before he was born seemed to haunt him throughout life. An account of the occurrence (in which incidentally a cat saved the lives of others in the house) appears in a little book, *A Voice from The Fire*[4]. This tragic loss, which he felt deeply and often referred to, no doubt partly accounts for the fact that my father was timidity itself. He was capable of becoming nervously worked up even when travelling in a 'growler' (a one-horse closed-in cab), let alone in any faster conveyance. My mother, on the other hand, was benignly placid. But the characteristic which surprised me most was my father's unbounded confidence in others. He was so good himself that he found it impossible to believe others were not actuated by equally good motives. He was so concerned that the other man should not be let down that he got the worst of any bargain. And I don't think that anyone could be more gullible. In later life I had over and over again to protect him from himself. One incident in my childhood stood me in good stead in later life. My father was approached by someone near Lee station who had run out of money and wanted his fare home. My father unhesitatingly produced what was needed. Later that day we encountered the same gentleman still in Lee being directed to the police station hopelessly drunk. Many years later a man came one afternoon to 40 Museum Street with a most convincing story of his need to go to Manchester. I asked him whether he was quite sure that he really needed to go, and that it was not merely the fare that he wanted. He was quite sure. I found that there was a non-stop train in an hour's time; would that suit him? It certainly would. I accompanied him to Euston, bought a ticket, took him to the train, and stood by the compartment door until the train moved out. Until the last moment he kept me uncertain whether his story was true, but the look of horror on his face when the train steamed out and escape was not possible told its own story.

There were occasions when my father's gullibility seriously affected the well-being of the family. In 1895 it looked as if the prosperity of Unwin Bros. could be relied upon, and he felt justified in buying a large house called The Mount, at the top of Mays Hill Road, Shortlands. All might have been well had he not called in an eloquent and enthusiastic architect. Obviously a few things needed doing, and central heating was desirable, but the architect went on to persuade him to add a new wing with a bay window, and to have a completely fresh roof to the whole house. He declared, also, that a fresh roof was needed for the stables; but by that time the cost of the house had been doubled and my father was too alarmed to accede. (As the stable roof was still serviceable 40

4 Thomas Ward & Co., 1840.

years later, the urgency of its replacement was a little exaggerated.) What my father never realized was that it was in the architect's interest to persuade him to spend as much as possible, because every addition meant a bigger fee. When the builder's estimate was obtained, the architect pronounced it preposterous and said my father would save money by having his own clerk of the works and doing it on a cost plus a percentage basis. The workmen knew that when our house was finished they would be unemployed and spun the work out interminably, with the result that the final cost was much greater than the builder's estimate—to the architect's profit. The upshot was that my father had to raise a mortgage of £4,000 at 5 per cent. That mortgage dominated my father's life for about 25 years. The interest upon it, the rates upon such a large house, the heating and constant painting of no fewer than seven greenhouses, the central heating of the house, and the gardeners' wages absorbed the whole of the seven-eighths left of his small income, because immediately following the purchase of The Mount, Unwin Bros.' prosperity temporarily waned; their works at Chilworth were burnt to the ground, and they were confronted with the greatest difficulties. How often we children would have liked to dynamite those greenhouses when we observed the financial anxiety their upkeep involved, but my father took immense pride, particularly in his orchids, grapes and cucumbers, and clung tenaciously to the greenhouses.

At the same time frequent attempts were made, and much expense incurred, to sell the house. But no bid, even of the amount of the mortgage, was forthcoming, and as my father had not the wherewithal to make up the difference we could not move.

Throughout all this trying time voluntary pensions were being paid to his old Unwin Brothers' employees to an amount in excess of his own income, and his charity purse was never raided.

During the first World War the mortgage was called in, and the astonishing solicitor then employed by my father fooled him into the belief that no gentleman would take advantage of the moratorium for mortgagees for which provision had been made by Parliament. He even drafted a letter for my father to sign, waiving his rights, regardless of my father's statement that he could not find the money. Fortunately I saw it just as my father was about to sign, and immediately insisted upon the rewording of the letter in a completely contrary sense, and arranging for repayment by small instalments which I could help to find. From the foregoing the unworldliness of my father may be judged.

To art he paid homage in Victorian ways, and in particular by a yearly, almost ceremonial, visit to the Academy. We all set off by an early workmen's train, and breakfasted at "Lockharts" so as to be at the Academy before 9 a.m. when the doors opened. What memories "Lockharts" evokes; how grateful we often were to those

primitive catering establishments for the working classes which were open at hours when no other sustenance could be obtained. To me they are indelibly associated with Queen Victoria's funeral, when my brother Cyril and I journeyed to London overnight in order to take up our stance at dawn on the Achilles statue, whence we had a superb view.

Although my father's knowledge of music was limited, he encouraged us all to learn some instrument, and himself regularly attended the "Saturday Pops", as the popular concerts of those days were called.

In the realm of literature, unless sermons be classed as literature, he was quite unreliable. Although he enjoyed the work of Charles Dickens he was not reconciled to novel reading in the young. It was not an 'improving' use of time. I have never forgotten his taking *Oliver Twist* away from me just as I had reached the exciting picture of Fagin in his cell, and giving me as an alternative the choice of Max Muller's *Chips from a German Workshop* (4 vols.) and *Kingsley's Miscellanies* (2 vols.) which an itinerant bookseller had foisted upon him as works of outstanding importance, but which he himself had never read. How I managed to wade through such arid stuff I cannot think, but I know that I conscientiously read all six volumes, inwardly cursing their authors! They stirred in me no interest in the origin of the Aryan tongue or the geology of chalkpits.

My father was desperately concerned about my spiritual well-being, and on the eve of my eighteenth birthday wrote me the following letter—

My dear Stanley,

Our mutual occupations are rendering anything like a quiet chat more and more difficult—yet one on paper has its advantages, and need not be omitted for any reason. So it affords me pleasure to take the opportunity of your birthday tomorrow to supplement what may be the hasty congratulation as I go off to town by the more sober and extended written thought, albeit it may trouble you a little to read it. First let me express my very hearty congratulations and good wishes for many happy returns of your birthday. It is very pleasing to me to see you contented and happy in your young business life and with every prospect of steady advancement. Moreover I believe you have sufficient ballast in the way of character to keep you from the allurements of the great city. All of which one is devoutly thankful for.

But my thoughts went last Sunday eve a little deeper as I listened to Mr. Nicholson's earnest pleading with his young people from *Psalm* 37[31] and I was wishing you were there.

Do you remember, in *Brothers and a Sermon* of Jean Ingelow, the reproach the preacher desired should never come—

"Old man, you told us not of this" and so on? And so, Stanley, lad, I feel I must tell you, for the love I have for you, my and your mother's earnest desire that the "ballast" you carry should be "the law of your God." I fain believe it *is* actuating your conduct. What joy it would give us to see you an avowed disciple! Nicodemus was a splendid fellow but with all his failings I admire Peter more. You are growing to have an influence and it is for good—would it not be more useful if one of those o's were omitted?

My morning reading took me to *Deut.* 4^{29}, and I thought of you once more. If you still have to "seek" there is a gracious promise for you, but having "found" then comes following and I can speak from experience of the help it was to me to declare myself openly as a willing follower of my dear Lord and Saviour. Do we not owe it to Him? Think about this and if I can help you, let me.

I was going to say, Forgive my filling up my letter in this way, but I cannot. Jesus Christ has done so much for my life that I dare not keep him from my chat with you tonight (12.15).

Thank you for all the happiness you throw into our home circle, and with much love, believe me ever

Your affectionate Father.

I found it deeply embarrassing. I knew how grieved he would be if I declined, and hated even the idea of disappointing him. I was far too convinced by my mother's example of the value of the Christian way of life to want to make even a temporary break with home traditions as one of my elder brothers had done. On the other hand, my religious convictions seemed to me too precious and personal a thing for public display and I had a horror of announcing them in the formal way my father desired. A deacon for whom I had an instinctive dislike took a hand and brought no little pressure upon me. But I temporized. About a year later when I was in Germany and to please my father I became (*in absentia*) a member of Bromley Congregational Church. I thus avoided the formalities I so much dreaded and my father was temporarily satisfied. I am still, and am likely to remain, a Nonconformist, but forms and ceremonies are of less importance to me than the "Inner Light" and I have found myself increasingly in sympathy with the Quaker attitude to life.

Much later in life, when I was reading Lowes Dickinson's *The Meaning of Good,* my father looked down at the book on his return from church, and remarked that if the last word had been spelt with one 'o' the book might have been more suited for Sunday.

Throughout our childhood playing-cards were taboo, but when he was nearing 80 my father's views broadened; whist was approved; he took to the films with avidity and became a Charlie Chaplin fan. Sometimes he would admit a little shamefacedly that

he had stopped over at Catford on the way home to see the pictures.

His vitality right to the end was incredible. When just on 80 he climbed the Monument with two young Moffat kinsmen from Rhodesia, whom he was showing round London. When he arrived on top with his long white beard and rosy cheeks, a Cockney girl, who was a trifle hysterical, gazed at him in wonderment and exclaimed, "Lor! if he done it I ought to be ashimed". Later that day the three of them came to my office. The two young men were completely exhausted, sank into chairs and pleaded for a respite, because, as they said, my father was wearing them out!

Not long before he was 90, my sister Ella, who looked after him, felt that it was time he reduced the number of his activities, and suggested that I should use my influence. I said, "Make a list and I will go over it with him". She did so, and it contained twenty-three items. When confronted with it he said at once, "Oh, that is not nearly all". By the time he had completed the list it contained forty-seven different committee memberships, treasurerships, trusteeships, and boards of one kind or another. In his ninetieth year he journeyed to Scotland to fulfil his yearly task as Treasurer of presenting the accounts at the annual conference of the Master Printers Federation as he had done since 1911. Even on his death-bed (aged 93) he lived three weeks after the doctor had said he could not survive the night, in such perfect condition were both his heart and lungs.

He was a great soul, and when one looks back and thinks of the extent to which he lived and worked for others it makes one feel very humble and inclined to echo the words of the Cockney girl on the Monument. "Lor! if he done it I ought to be ashimed".

THE CONGREGATIONAL CHURCHES AND THE ECUMENICAL MOVEMENT IN AMERICA

By Frederic Groetsema

Without minimizing the scandal of our divided churches, our competing denominations, our arrogant pride in name and history, not to speak of the spiritual and economic waste that is incurred by our divisions, I believe that some of the talk about ecumenicity in my country has served to enhance our divisions rather than minimize them. Too often there has been a kind of fierce pride on the part of Christians when they could say to one another: What do you think? We had Communion with the Methodists last week! Wasn't that wonderful? I remember the three churches around the little park in my first charge. Each Holy Thursday they got together for a joint Communion Service. When it came to the local Baptist group, each third year, they solemnly met and suspended, for that one service, their rule for closed Communion. Little real fellowship can come when we are moved to co-operate because of community pressure, pride, or even shame. "For as we have many members in one body and all the members have not the same office; so we being many, are one body in Christ, and every one members one of another. . . . We are baptized into one body. . . . Many members, yet one body. . . . There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in all". So wrote St. Paul to the Romans, the Corinthians and the Ephesians. The body of our Lord is one; it is not divided except in human minds and hearts. A real and genuine spiritual unity does, indeed, exist now, as it has done since Pentecost, in the hearts of all true believers. Our sin is our failure to recognize this real and blessed unity except in rare instances; and our failure is due to our pride in history, in name, and in possible contribution. Is not the only real basis for Christian unity the recognition of our true Oneness in Christ as believers in Him? Must not every theological system, however hoary with age, and every name, however honoured by historians, and every organizational device, be subservient to the thought that we are one, now, in Christ, as we believe in Him? We do not need to *come* together; we *are* together if we are His and He is ours.

In a sermon, John Hutton once gave us a very clear picture of who constitute the Church of God. "All who feel that belief in

Jesus Christ—as the word and gift of God to our human race—solves their own private problems for them, and gives them rest; all whose consciences are darkened and in pain by reason of their sins; all who are in earnest, it may be even in despair, to escape from the awful sense of moral failure and insecurity; all who wish to be better men and better women, to leave unworthy things behind them for ever and henceforth to be pure, or it may be, kind; all who are willing that from this day God shall lead them, and the Holy Spirit and the Face of Jesus shall instruct them; all who have decided to be done with self-seeking and henceforth to live unto God; these form the true Church of God in the world".

To understand and appreciate the Church in these terms is not only a matter for the mind of man. It is a spiritual truth, which must be spiritually understood. But once felt and known, it shows itself in loyalty to the Church that will supersede loyalty to other earthly fellowships, however rich in tradition and heritage. This real Church, spiritually apprehended and loved, will not come into being through courts of law, nor by votes of any group or groups of Churches. These human instruments may help or hinder, but the Church is not dependent upon them. Our local councils, our national councils, and our world councils are structures built to be outgrown as they are lived in by the spirit of the living Christ. And if the Spirit of Christ be not in these buildings, we build them in vain. Let us, then, clear our own minds and hearts of any hindrance to a growing apprehension of this real unity of the spirit, which, if it one day leads us to the point when there shall be no more Congregational churches, or Baptist churches, will enable us to say, "Even so, Lord Jesus". If this is not our prayer, then we had better make haste slowly in the ecumenical field—lest we openly practise unity and secretly glorify our divisions. There may be, indeed, less agitation for outward unity, that is, one Church, if there is more awareness of our unity in the spirit that already exists. For this real unity of the spirit will make possible genuine co-operative efforts which we do not now even dream to be possible. There is no doubt that this spiritual awareness of the unity of the people of God does exist in the minds of many of the leaders of our time. It exists, too, among lay people of spiritual experience and insight. Nevertheless, there exists a wide and deep chasm between the leadership in the movement and the churches at the local level.

We in America, however, are making some progress. Local councils of churches are growing all over the country. What we are doing in my own home-town is, I believe, typical. We are able to pay a stipend to a local minister to give leadership. We have provided chaplains for local hospitals and rest homes and homes for the aged. We have provided trained leadership for young people at high school. In addition, our churches have, for a number of years, united in an Every Member Canvass Sunday, an idea

taken up by the National Stewardship Council. The weakness of our local council is that all the churches do not belong to it, so that it cannot speak for all the Protestant churches in the community. However, the council has contributed to the growth of good inter-church feeling and fellowship in a city made up of village-minded folk. In Massachusetts, our State Council of Churches is much older. Organized in 1902, it has become a State-wide agency for inter-denominational co-operation and united Protestant effort. It serves ten of the major denominations and has about 2,000 member churches with a combined membership of more than a million people. It serves the State through its eight departments: Evangelism, Social Relations, Public Relations, Town and Country, Religious Education, Research and Strategy, International Relations, and the Protestant Guild for the Blind. Congregationalists have through the years contributed largely to the leadership. Our major achievement in the inter-church field, of course, was the creation of the National Council of Churches of Christ in America—an organization which combined several great agencies like the Federal Council and the International Council of Religious Education. It still is in the process of growing to fit into its new paper organization.

Of the World Council I need say nothing here except that we are glad to be able to contribute to its leadership as well as to its financial needs.

There are other areas in the United States where councils of churches are working at specific problems in a real ecumenical spirit. When we remember that over 50 per cent of the families in my country have changed homes in the last ten years, we can see that this mobile population has presented a unique opportunity and challenge to the churches. Near where I lived in California, for example, there was a community of new homes, 10,000 of them, with no church in the area. In other days, each major denomination would have moved in. Today, thanks to the council and survey techniques which have been developed, those areas are being helped to get a church which will meet the needs of most of the people. Sometimes residents in an area take things into their own hands and build themselves a church. This happened in a district of new, but very modest homes outside Waltham, Mass., in recent years. All the people had come to this area because they had for some reason lost their homes in the city during the depression of the '30s. These, often building their homes with their own hands and helping each other as was done in pioneer days, set about building a church. When it was completed, paid for, and a minister's salary guaranteed such as could bring adequate leadership to the community, they then, and not till then, set about to find a denomination that they could join. The reason they gave was that they needed the strength and guidance that could come only from a

strong denominational tie. Elsewhere in the country, where surveys have shown a preference for a church of our faith and order, our Home Missions Council has helped to build the church for the community. This Council has done a wonderful piece of evangelism among the migrant labour groups, people who follow the crops up from the deep South each season to the northern parts of our country. These often number several thousands of workers and their families, the majority of whom are Roman Catholic. Our "Harvester" station wagons have provided some means of recreation and social life, and often the only spiritual help available to these homeless workers.

Thus, the picture of co-operation between the churches in my country is not altogether white, nor is it altogether black. It is, rather, a mixture of dark and light. There is a real growth toward unity; there is also much indifference to the whole idea. The general interest in denominational mergers has declined. Due to the breakdown of talks between the Presbyterians and the Episcopalians, and of negotiations between ourselves and the Evangelical and Reformed Church, one reads little at the moment of proposed mergers. It would therefore perhaps seem that this is a good time to ask what are the obstacles to further union in the U.S.A.

In February of this year, *Church Management* carried the following news item:

> Cincinnati, Ohio.—At least three difficult hurdles will have to be overcome if Protestant denominations are ever to merge into a "United Church of Christ", it appeared after discussion on a merger plan at a two-day convocation here.
>
> They involve:
>
> 1. The "weakness" or "inadequacy" of any merger plan which seeks to combine organizational elements of many different church bodies and thus fails to satisfy either loosely-organized denominations like the Congregationalists and Disciples of Christ or the more highly-organized communions like the Methodists and the Presbyterians.
>
> 2. The difficulty of convincing people that existing denominations should be junked when it may be questionable whether a United Church could really accomplish much more than is now possible through co-operation in the National Council of Churches.
>
> 3. The possible legal barriers to organic union of the type which currently forbids the General Council of the Congregational Christian Churches from "merging or uniting itself with . . . any other body or organization whatsoever".

In addition to these, there are other obstacles to the ecumenical movement in the United States. For example, there is the matter of church property. A not unimportant question in the minds of many church people interested in uniting the Protestant forces of a

community is: "What will become of our buildings?" These buildings are often out of date and no longer suited to present use, yet they are hallowed by the memories of many generations of worshipping congregations. The sentimental and emotional ties with such a building are not easily disposed of. Then, too, often the only buyer for such a building is the Roman Catholic Church or a theatre group. Each building that becomes a movie palace, or a new Roman Catholic edifice, or school, is, in the minds of many, a fresh signal that we are losing ground. The fact is a bitter one for Protestants to face.

Another pressing need for those who are deeply interested in the ecumenical movement is to understand the constant devisiveness of the Fundamentalist forces in the U.S.A. "In almost every Council, every Association meeting, there are those who do not agree with the majority simply because they are not "preaching the truth" (as the Fundamentalists understand it, of course). The opposition on the merger question in the U.S.A. made strange bed-fellows; Fundamentalists, like Dr. Harold Ockenger of Park Street Church, Boston, made common cause with such liberals as Henry David Grey and James Fifield to fight the merger. This was indeed strange when you remember the criticism of the E. and R. churches that they were 'fundamentalist. They were not, though they do tend to be more conservative than the average Congregational church.

The Fundamentalist forces in the United States are not only aggressive, sometimes arrogant, but they are well led. They are well financed too. I had occasion to do some special investigating of the "Youth for Christ" movement in the United States and found it to be financially supported by wealthy people who have become afraid of anything 'Liberal', including liberal theology. They find in supporting Fundamentalist movements they are supporting religious groups which do not emphasize the social implications of the Gospel of our Lord. These appear to be much 'safer' than our own youth movements. This must be added, however: in both the "Youth for Christ" and the Billy Graham meetings, there is real evidence that the so-called liberal churches have lost their challenging message to youth, and their genuine interest in evangelism. Instead of sitting back and criticizing the Billy Grahams of our time, we should be asking: "Why is he so successful and why do so many of our intelligent people go to his meetings?" Because Fundamentalism does often present a challenging, if other-worldly, message that is warm and personal, it claims the secret loyalty, if not the open admiration, of many hundreds of Congregationalists. It would be interesting to know how many Congregationalists listen regularly to the 'Old Time Revival Hour' under Mr. Fuller each Sunday evening. But until some way is discovered to include the Fundamentalist forces, the ecumenical movement in the U.S.A. is bound to represent only a portion of the Protestant forces of the nation.

What is more to the point, these Fundamentalist forces have demonstrated that they are not interested in the ecumenical movements of our time. They use every means at their disposal to oppose them unless there seems to be a reasonable chance that their point of view is to emerge triumphant.

We come now to another stumbling-block in the way of the United Church. A State Department official recently gave a lecture in America, using a large map of Europe for illustration. Pointing to Eastern Germany and the countries in the Russian orbit of influence, he said: "This is Communist territory; and this", pointing to the rest of Europe, "would all be Communist territory were it not for the influence of the Roman Catholic Church". Someone in the audience pointed out to him that he had misinterpreted the facts: that Eastern Germany and the other satellite countries are historically strongholds of the Roman Church—and that the two acute danger-spots, as far as Communism in Europe is concerned, are the Roman Catholic countries, Italy and France—with Spain left out of the picture because of her own bloody revolution in 1937.

This illustrates the first point to be noticed regarding the peculiar problem which the Roman Church presents to us in America. Too many people have been taken in by just the line of thought expressed by that State Department official—that the Roman Church is the one organization which is fighting Communism. The Roman church in America has exploited that idea to the utmost and has used her warfare on Communism to gain a voice in the formation of foreign policy in our country which no other religious group has ever had. Off-the-record talks with Protestants within the State Department convince the most sceptical that Rome has power within that Department which, if it were known, would alarm the most disinterested American. There is no doubt that one of the most powerful pressure groups within the nation is the Roman Church. This growing influence is what lies behind the formation of such organizations as "Protestants United for Separation of Church and State". They are not moved by hate or intolerance, but are determined to preserve our liberties.

We have in America two types of Roman Catholicism—and two kinds of policy: one is the typical intolerant Irish Catholic who lives on the eastern seaboard. When the First Baptist Church of Newton Centre received a set of bells some years ago, the minister, before their dedication, telephoned the Roman priest whose church is less than a half a block away: "We want to dedicate our new bells, and we wish to do it at a time when it would not interfere with one of your services". The answer was brief and to the point: "Ring your damn bells any time you please", and the receiver clicked into place. The First Baptist church does ring its bells any time it pleases and it must be disconcerting, to say the least, to a near neighbour, for I can hear them plainly two miles away. This

is the hard, uncompromising type of Romanism that has sought and gained legal sanction for its marriage contracts; that has sought and gained permission to bar the adoption of any child, one of whose parents was a known Catholic, or of any child into a home where one foster parent is a Protestant unless he or she signs a commitment to the effect that the child will be given a Roman education.

It is this type of Catholicism that makes it impossible for a man to get a taxi licence in Boston without the approval of the R.C. bishop. This group has seen to it that Harvard Medical School cannot teach to prospective doctors methods and information regarding 'planned parenthood'. This same type of Catholicism has now invaded the school system to the extent that in ten years every principal of our teacher training colleges in the State but one is a Roman Catholic. Add to all this the power in medical and social work circles, and you can see that we have a development in America that is going to be a real stumbling-block to any real ecumenical movement. These facts have done one thing for Protestants, however, they have driven many into the ecumenical camp through fear that unless we hang together we shall hang separately. And the Massachusetts Council of Churches is better off financially than ever before partly because Protestant laymen have come to look upon that Council as a bulwark of safety against a rising tide of Roman clericalism.

One of the subtlest ways in which the Catholic Church has been trying to make converts is through the "Knights of Columbus" advertisements in popular magazines. These take some popular misstatement made by unthinking Protestant speakers like "Catholics do not have the whole Bible". Then, in a cleverly written article, the reader is given to understand that the Romans have the only real Bible, in fact there would be no Bible now if it were not for their protection of the Word of God. 'Write and get more information.' Many do so and are deluged by Catholic propaganda, not all of which is wasted.

A quick look at the "Christopher movement", too, will show the subtleties of the Roman mind. It is a movement headed by a young and energetic priest. Here is the statement of purpose from their own Bulletin:

> Purpose of the Christophers—less than 1 per cent of humanity have caused most of the world's major troubles. This handful—regardless of their labels—share a militant hatred of the basic truth upon which this nation is founded (and without which it cannot endure): every human being is a child of God, deriving his rights from God, not the State.
>
> Anyone driven by such hatred seldom keeps it to himself. He becomes a missioner of evil, striving to reach the many, not the few. He usually gets into one of the four fields that touch

the lives of most people the world over: 1 education, 2 government, 3 trade unions, 4 the writing end of newspapers, magazines, books, radio, motion pictures and television. . . . If another 1 per cent go as apostolic workers into these fields and strive as hard to restore the fundamental truth the other 1 per cent are working furiously to eliminate, we feel certain a trend for the better can be started!

That is the purpose of the Christophers! Each works as an individual. He takes out no membership, pays no dues, attends no meetings. Tens of thousands have already gone as Christ-bearers into the market-place. Our aim is to find a million. It is far more important to get workers of good in than to get workers of evil out. Positive constructive action is needed. Little is accomplished by complaining and criticizing: "It is better to light one candle than to curse the darkness".

Each Bulletin also prints the prize letter of the month. The prize is 100 dollars. This winning letter is from a member of the United States Marine Corps—he writes in part:

I have just finished reading the Christopher book, 'You Can Change the World'. I found it one of the most interesting and informative books I have read in quite some time. At this time when it seems that the decent peoples of the world are waging a losing struggle against those that would enslave the world, your book did wonders for my morale.

Although I am not of the Catholic faith I agree wholeheartedly with your opinions. I realize that the Church is the prime factor that will bind the free people of the world together. I am not a religious man. However, I feel that the world today needs God more than it ever did and that His guidance is as important as any material aid that might be rendered.

Believe me when I say that I have prayed often since I have been in Korea for guidance and I have found comfort in the fact that my prayers have been answered. A man in the field has faith in himself when he knows that he is being led by a Force greater than all the might of the enemy combined.

How any man or woman in America could even consider joining a party that advocates the overthrow of our government is beyond me. I wish that all the people in the United States could come to Korea and see the results of the Communist doctrine: I'm sure our way of life would be insured in America for ever. . . . I didn't realize until I came to this country just how fortunate we as Americans are and just how much America means to me.

I am not a flag-waver. But I feel that what I'm doing here as a Marine is the right thing to do at present. However, it isn't enough. And because I'm not in a position to express myself to a large group of people I feel something lacking. If it were possible to tell each and every American what I have witnessed in Korea and how important it is for all the people at home to take an interest—a real live interest— in his govern-

ment, I would have completed at least one task. What's happening over here must never happen in our country. But, as you so vividly point out, unless we do something about it, it can happen in the United States.

Since completing your book I have suggested that other men in the platoon read it, and I'm glad to say their response was the same as mine. The book had such a profound effect on me that I had to write this letter. It's my first attempt at writing to an author. I wish to express to you my thanks. You may rest assured that your book will be read by many men in my organization. Good luck to you and all the Christophers all over the world.

In any language such a letter would be good. It is important from the Catholic point of view for some special reasons: 1, the letter is by a non-Roman; many a priest will use it as typically "Protestant" material. 2, it holds up the Roman Catholic Church as the sole labourer against Communism in the religious field. 3, many reading that letter in the Christopher Bulletin would say: "That is a fine thing. I will join". They do. They are put on the mailing list and some will ultimately become practising Romans.

Now add to these facts the new Roman Catholic Labour Organizations, schools for labour leadership, lawyers' guilds, doctors' and nurses' and teachers' organizations, etc.—and you see growing in America an inclusive society within a democratic society; a State within a State; for Protestants must not forget the Roman ideal of the Vatican as a legal and temporal government as well as a spiritual one. This is one side of the picture. It is the side of the picture painted by that currently popular book in America, *American Freedom and Catholic Power*.

But it must be added that there is evidence of the growth in the Middle and Far West of an American type of Catholicism which resents Italian influence and loyalty. It represents the type of American who is loyal to our American institutions including the public school. He resents strongly the growth of this neo-feudalistic, Irish clericalism of Boston and New York. And, as one of your own leaders has put it, "The road to Rome is a two-way street". In five years in Newton I have received into our fellowship nine former Roman Catholics, including one young man who had studied for two years for the priesthood. Careful surveys conducted by both the Methodists and the Episcopalians in the New York area alone show thousands of defections from the Roman Church yearly. Christ Mission in New York, in ten years, has helped something over 200 ex-priests into our Protestant society and fellowship.

From these facts, it can be seen that we face a real test in America. It is one that reaches into the political, economic, and religious fields. But it is surely apparent that one great stumbling-block to a real ecumenicity in America is the Roman Church.

Let us now consider the contribution of the Free Churches to

the ecumenical movement in the United States. This must be understood in the setting I have described.

The Free Churches have been hampered from making their real contribution to the ecumenical movement for two reasons. The first is that pointed out by Nels Ferre in his little book, *Pillars of Faith.* "Yet the Church is ever a 'gathered' Church. It consists of those gathered out of the world by the Holy Spirit, by acceptance of the Holy Spirit; gathered not from the world but for the world. . . . These are they who care; the fellowship of those who care for the world, with all its problems, and give their lives for its sake"—then follows this: "The trouble with the gathered Church is that often it forgets Who gathers it . . . and for what purpose. It acts as though it were self-gathered. It forfeits its true membership in Christ's Church and becomes a self-righteous, critically-closed communion. Its appeal is mostly to insecure and ingrown people—their world is too small, and of their own making. They do not do the work that is needed".

This suggests why our Congregational Churches have not always done what they could for the cause of ecumenicity in our world. We have too often prided ourselves upon our freedom *from* . . . to the exclusion of the thought that we are free *for* certain things. There has been too much emphasis upon our freedom from ecclesiasticism and not enough emphasis upon our freedom for a new churchmanship.

The main question is: Can the Free Churches meet the need of the hour? The local church can make a contribution to the ecumenical movement in two ways: firstly, through the discovery and practice on the local level of that spiritual awareness and sensitivity mentioned earlier; secondly, if the local church, recognizing that its freedom is *for* and not only *from*, will use that freedom for community leadership, co-operation, and experiment. It is necessary, of course, for our leaders to plan and organize, but the final task is ours on the local level. Our church members must not only support the various councils with their money, they must come to 'feel' themselves a part of the World Council. The General Staff makes the battle plans, but the second lieutenants and the private soldiers prove their final worth in the actual encounter.

What, then, have the Free Churches in the United States to offer to the ecumenical movement? Their great contribution is, of course, a spirit, a spiritual temper. The Free Churches can contribute a spiritual dynamic which is free from the chains of the past. One of our outstanding American characteristics is the ability to *do, say,* and *be* something new. A new age imposes new duties. The Church must be free from the dead hand of the past to listen to the voice of the Spirit, as it calls to staunch hearts and faithful souls aflame with the love of Christ!

The Free Churches are not hampered by official and ecclesiastical

machinery that may prevent or postpone obedience to the leading of the Holy Spirit. And it is possible to feel that in spite of our weaknesses, we do possess a forward look. Above the gate into Chicago Theological Seminary are those words of the great English soul who gave American Congregationalism its greatest watchword: *God hath yet more light to break forth from His Holy Word.* See at a glance how terrifying that very thought is to one who feels that his church already has the whole truth, once and for all time delivered unto the saints. We may enter the Church Councils confidently looking forward to new truth. For these days demand new insights and fresh approaches to age-old problems.

Freedom from the chains of the past, the forward look, and an inclusiveness that must surely be needed in the practical expressions of the real Church — these are our gifts to the World Council. We are used to differences that do not break the ties of fellowship. We have come through our witch hunts and our trials for heresy. After a long, hard day of school life, we are now able to get on with those who may differ from us. That conciliatory attitude, that love of the brethren, which holds in the circle of fellowship all those who love the Lord Christ, is a very real contribution we can bring to the whole. We have learned that the things that unite us, Faith in God, Fellowship in Christ, Freedom in the Holy Spirit, are so much more important than the things that divide us.

He drew a circle that cut me out,
Heretic, rebel, a thing to flout;
But Love and I had the Wit to win,
We drew a circle that took him in.

The Free Churches know how to draw that larger circle.

The message of the Free Churches is needed in this hour. The open-mindedness toward new truth, the emphasis upon the individual and the right and responsibility of private judgment in matters spiritual as well as political, the eagerness to learn the counsels of God for our new day, constitute a message that the world wants to see in practice as well as to hear.

American Congregationalists may miss this hour. We may go down into the abyss with all those who, in a time of greatness, had not the stuff of greatness in them. But I have hope. We are a chastened fellowship. We are not as cocksure as we were. But we are more spiritually minded, more desirous of finding the Will of God for us than we have been in the past. Pray for us when you think of us, that we fail neither our heritage nor our present hour of opportunity.

THE RELIGIOUS SITUATION IN AUSTRALIA

By Edward S. Kiek, M.A., D.D.

The following commentary will deal chiefly with the objective facts disclosed in the Commonwealth census of 1947. Appended to this survey are a number of judgments derived from my own knowledge and experience, but entirely devoid of any official or semi-official character. The census returns are set out in a fashion which enables comparison to be made between the 1911 and 1947 figures: advantage has been taken of this. During the 1911-1947 period the Australian population increased by 70 per cent, which must be borne in mind in considering denominational increases and decreases. Since 1947 the population shows, chiefly through migration, a further increase of more than half a million, but this has not been taken into account. Nor would it improve the Congregational position, inasmuch as British Congregationalists do not seem to be a migratory folk.

Exclusive of the pathetic remnant of full-blooded aborigines, the Australian population in 1947 was 7½ millions. Of these, nearly 825,000 declined to answer the question about religion as against less than 120,000 in 1911. We can, I think, safely assume that nearly all these people are quite out of touch with any denomination. Here, then, is an enormous field for evangelism in our own country. Forty-five thousand classified themselves as "indefinite" or hostile to religion, as against less than 25,000 in 1911. About 5,000 defiantly label themselves as having "no religion", but only small groups say that they are atheists, agnostics, free-thinkers and such-like. My judgment is that most of these latter belong to the class of 'half-baked intellectuals'!

Adherents of non-Christian religions were only 36,000, which is about the same figure as in 1911. Of these, 32,000 were Jews: these have doubled in number since 1911, which is not surprising. They are nearly all concentrated in Melbourne and Sydney. The other non-Christian religions show a great falling-off.

These various deductions leave us with more than 6½ million professing Christians. This shows a fall since 1911 from about 95 per cent to about 88 per cent of the population. Nearly three million put themselves down as Anglicans—an increase over 1911 of 72 per cent. It will appear that the Church of England is the only major denomination to keep pace with the population-increase. There is, however, as Anglican authorities sorrowfully admit, every reason to think that a very heavy proportion of these adherents are

merely nominal. A similar comment applies, in lesser degree, to other major denominations. For obvious reasons, the returns of the smaller bodies are more likely to be genuine.

There are over a million Roman Catholics, though in these days most of them, as instructed, report themselves merely as "Catholics". In the small Australian Capital Territory, where civil servants mostly congregate, the R.C.s exceed a fourth of the professing Christians, which may be significant. In New South Wales and Queensland the R.C.s claim about a fourth, but in South Australia only a seventh. Their increase of 63 per cent falls short of the population increase. Because they are ecclesiastically and politically well organized, they constitute a formidable phalanx. In Australia trades-unionism is stronger than anywhere else in the world and the Labour Party is normally supported by half the electors. The R.C. Church is the only religious denomination to exercise much influence on these bodies.

Methodists, with a return of 871,000, show an increase of nearly 60 per cent. They are relatively strongest in South Australia, where they are nearly a third of the professing Christians and, in reality, the strongest Church. Presbyterians, with 743,000, have increased only 33 per cent. Whereas in 1911 Presbyterians slightly outnumbered Methodists, the position is now decisively reversed. These two Protestant denominations, with much more than 1½ million adherents, account for about a fourth of the professing Christians in Australia and somewhat outnumber the R.C.s.

The four major denominations already mentioned have, between them, well over six million adherents, leaving only about half a million for all the other 17 Christian bodies listed. Eight of these are very small indeed. Of the minor denominations Baptists are much the strongest, with 113,000 adherents, though their increase is only 17 per cent. Second place is taken by the so-called "Churches of Christ", known in America as "Disciples", whose return of 72,000 shows the phenomenal increase of 85 per cent, some of which increase is probably at the expense of the Baptists, though both denominations are largely "Fundamentalist" and "Adventist". Lutherans, with 67,000, show a decline of 7½ per cent on 1911, probably due in part to anti-German feeling in World Wars I and II. The large proportion of Lutherans among European migrants since 1947 will probably mean that, at the next census, Lutherans will show a considerable increase.

Now, at last, we come to Congregationalists, with only 63,000 adherents. This shows an absolute decline of 17 per cent, which is much the worst record of any sizeable denomination. South Australia, with nearly 14,000 Congregationalists, has a much larger proportion of Congregationalists than any other State, though, even in S.A., the denomination is about static in numbers. New South Wales has less than 20,000 Congregationalists, though, on the S.A.

proportion, it should have three times as many. Victoria, with much more than three times the population of S.A., actually has 3,000 fewer Congregationalists. Whereas in 1911 Baptists were only 25,000 ahead of Congregationalists, they now show nearly double this majority. In 1911 Congregationalists outnumbered "Disciples" by nearly two to one, the latter now considerably exceed the Congregationalists. Similarly, though not so remarkably, a like reversal has taken place as between Congregationalists and Lutherans. So we have dropped from sixth place in numerical order to eighth.

Australian Congregationalism, broadly speaking, is, even more than the Australian population itself, overwhelmingly metropolitan and urban. Out of 63,000 Congregationalists only about 16,000 reside in the country. South Australia, with 4,500 rural Congregationalists, is absolutely, and still more, relatively, stronger than any of the other States in this regard. This is mostly due to the well-endowed and vigorous Parkin Mission in S.A., which, by the way, has no organic connection with Parkin College, except that both institutions owe their existence to the same benefactor. Even in S.A., vast rural areas are wholly untouched by any Congregational witness.

We often try to console ourselves for these disquieting facts by saying that our influence is out of proportion to our numbers, which is probably true. We have some ministers of outstanding ability and also some excellent and devoted laymen and laywomen. Yet few would argue that, even in these respects, our position is anything like as good as it was in the last century. The same comment emphatically applies to our financial resources. We have generous givers, but men of wealth are few and far between. The descendants of the merchant-princes, who helped us so much in the nineteenth century, have mostly drifted from Congregationalism. Even more serious is the difficulty of recruiting students for the ministry. Present students are hardly enough to replace normal "wastage" and quite insufficient to fill the numerous pastoral vacancies. The Colonial Missionary Society gives us some much appreciated help in this connection, but we are still left with a big problem. The enormous and continuing increase in the cost of living has created a most difficult economic situation in very many manses, while imposing heavier financial burdens on often depleted congregations. More than half our Churches are "aided". In all States, especially in Victoria, local contributions are supplemented by considerable grants from funds controlled by State Unions. Even so, stipends often fall below the basic wage. Expenses, particularly in rural areas, are much increased by the necessity of providing the minister with a car and the means of running it. Nearly all "grouping" schemes involve such provision.

No amount of optimistic rhetoric can conceal the facts thus far

outlined. What then are the causes of the decline? How is it that a form of ecclesiastical polity, which Binney, Dale and others thought would make a strong appeal to the Australian mentality, has failed to do so? Obviously the manifold influences which have caused a general drift from all the Churches affect us also. Yet we may still ask why Congregationalism has been more disastrously affected than have other denominations. There are many possible answers to this question.

Some would attribute our decline, at least in part, to the long-continued and resultless negotiations for Church Union between Methodists, Presbyterians and Congregationalists, which, after more than thirty years, are now in a moribund condition. Many had hoped that we might establish in Australia a United Church such as has come to pass in Canada. In the vote taken on this matter 30 years ago, the great majority of Congregational voters were in favour of this, though many abstained from voting. The failure to reach the goal was mainly due to the attitude of a Presbyterian minority, especially in Victoria: it became clear that here, as in Canada, there would be a continuing Presbyterian Church of considerable dimensions. Even those Presbyterians who favoured union were not willing to face this. Meantime both Methodists and Presbyterians went ahead with church-extension and never allowed the negotiations to restrict their denominational activities. In both these respects Congregationalists made a mistake. The idea was that, as union was soon coming, there was no need to maintain our distinctive witness. Attachment to Congregational principles was seriously weakened. Our unsectarian mentality often became something like an "insectarian" mentality.

Another cause of weakness is that, because our churches are so few, and because in many vast areas Congregationalism is wholly unrepresented, we lose a great many people by removals. Former deacons become Methodist circuit-stewards and Presbyterian elders. I have often visited Methodist and Presbyterian churches where some of the best workers were ex-Congregationalists. There is also an opposite kind of difficulty. In South Australia, where our rural work is stronger than elsewhere, places exist where ours is the only church and all sections of the community attend. I have discovered churches where few, if any, of the church-members, except the minister, were Congregationalists: such groups are completely without any Congregational tradition and are apt to be Congregational in little more than name.

The plain truth is that the system of Congregational Independency has largely broken down, especially in thinly populated areas and small townships. The Congregational church-order, whatever its merits, requires for its effective working at least a nucleus of convinced, intelligent and spiritually-minded Congregationalists. In many small and scattered congregations and fellowships this

nucleus is not to be found. Conditions here are totally different from what they were in the Graeco-Roman world of New Testament times, the Elizabethan and Stuart periods in England and even later in new England. To quote *Matthew* xviii[20] or Dale's *Manual* of *Congregational Principles* does not help us much in facing these practical difficulties.

Most readers of *The Congregational Quarterly* will agree that 'isolated Independency' is a caricature of true Congregationalism. Yet there is still far too much of it. Churches, unless compelled by financial stringency, will rarely share their ministers with weaker churches in the vicinity, though a ruling body, like the Parkin Mission, can enforce a circuit system in some rural areas, especially where most of the people are really Methodists. All too often a relatively strong church will let weaker churches perish rather than sacrifice its exclusive claim on the time and energy of its minister. It is also fair to add that weaker churches, even when in desperate need of help, sometimes rebel against the smallest infraction of their independency. Cases might be quoted in which Union grants, amounting to hundreds and even thousands of pounds, have been spent on churches which show little or no tokens of progress, and in some instances have now altogether perished.

To end by a frank confession of my personal views, which commit nobody else, I have come gravely to doubt the theory that the guidance of the Holy Spirit is to be regarded as a peculiar or exclusive feature of the local church-meeting. Surely that guidance is likely to be no less manifest in a representative assembly of Congregationalists, selected, let us hope, for their qualities of Christian character and understanding? Is it not possible for the local fellowship, while retaining autonomy in all local matters, to accept the guidance of the Union, which represents the whole family of churches, on matters of wider concern? Such a development might well be, not a sacrifice of Congregational principles, but a right and proper exercise of our Congregational freedom in Christ. This is not to advocate 'whole-hogger' connexionalism, of which I am by no means enamoured, but rather to urge that, in matters ecclesiastical, we should adopt the federal principle, of which our own Australian Commonwealth, whose jubilee we are celebrating this year, is an obvious political expression. I believe as much as ever in the Congregational principle of faith, fellowship and freedom, but I am also convinced of the anomaly of a stereotyped form of Congregationalism in a changing world.

A SALUTE TO THE MEMORY OF DR. JOHN PHILIP (1775-1851)

By Horton Davies, M.A., B.D., D.Phil.

The Congregational Union of South Africa commemorated in 1951 the centenary of the death of Dr. John Philip, because only on the soil of Independency could this man who feared God and was otherwise unafraid have been raised; because the fight for the rights of the Coloured people is entering a new and acute phase in the Union; because he was the greatest protagonist of the Coloured people for Christ's sake in the history of South Africa; and because the strength of the Coloured membership of the Congregational Union of South Africa is, under God, due to his inspiration and leadership.

What manner of man was he? In appearance something of an autocrat, unusually tall, with a sturdy physique and a compelling eye. Another Scot of the same energetic type and build, Dr. James Stewart of Lovedale, was named by the Africans "Somsgzada" or, the "long-strider". The Hottentots might well have dubbed Philip with such a picturesque nickname, for he did the work of three normal men. A high forehead and firm chin betokened ability and firmness, which were at variance with the clear and sensitive eyes. Yet in Philip the compassion for the under-privileged was united with a firm resolve, regardless of obloquy, to pillory their oppressors. (The same characteristics can be seen in the face of Michael Scott, who is in the same succession.)

The dynamic impression he made can be re-created from the diary of a young French missionary, one of the three pioneer Protestant evangelists amongst the Basutos, who was prejudiced against Philip before he met him. Eugène Casalis writes: "He was then a little over 50 years of age. His height, his fine frame, the sonority of his voice, his high forehead wrinkled with the force of thought, his intelligent eyes shadowed by heavy eyebrows, created an overall impression that suited perfectly his titles of 'doctor' and 'superintendent' ". Casalis says he was shocked at first, and then delighted, that so godly a man had such a keen sense of humour. The same author enables us to realize the hatred of the colonists for the champion of the Hottentots and the need Dr. Philip had for a backbone of steel to remain true to his convictions. Casalis says: "As a remembrance of their emancipation (*i.e.* of the Hottentots) the citizens should have raised a statue to Dr. Philip on the principal square of Cape Town. Instead of that, the colonists have started a law-suit which, but for the assistance of his friends, would have completely ruined him. This excellent man has since

that time been diverted by hearing criers beneath his window each day bawling, 'Philippin ! Philippin ! Philippin !' a name they give to a disgusting fish which until then was known as Hottentot''. The only fitting Christian comment is our Lord's: "Blessed are ye when men revile you . . . for my sake''.

How had God prepared this doughty champion of the non-Europeans for his life-work in South Africa as Superintendent of the stations of the London Missionary Society? Heredity, environment and opportunity combined to bring the man of God on the scene when he was most needed.

John Philip first saw the light of day in Kirkcaldy, Fife, in 1775. He belongs, with Livingstone, Moffat, and Mackenzie, to the Scottish succession of the London Missionary Society, and what a superb galaxy of practical mystics they are in the South African firmament ! His father was a weaver in the days before the Industrial Revolution when every man was his own employer. Philip senior was typical in spending his leisure and filling his son's time with the acquisition of knowledge. The son's light reading was Dean Swift and Dr. Johnson, whilst his heavier studies were the massive tomes of Lord Bacon and Sir Isaac Newton ! At the early age of 20 he was appointed works manager of a Dundee power-mill, but within six months he had resigned on a point of conscience—for he refused to allow mere children to work long hours for a miserable pittance. He set up in business on his own account and was succeeding splendidly when he was claimed for the ministry of Christ's Church. His mentors, the Haldane brothers, the founders of Independency in Scotland, persuaded him to undergo ministerial training at Hoxton. This London Theological Academy was one of the precursors of both Hackney and New Colleges (Congregationalist) and Richmond College (Methodist). Here he went in 1799, learning the theory on weekdays and the practice during week-ends. He would have been found almost every Sunday during the next three years teaching or preaching to the under-privileged in London workhouses and slums. Compassion was the motive of his life of service.

In 1802 he received three calls, and accepted an invitation to go to Newbury Congregational Church in Berkshire, as assistant to the Rev. Mr. Winter. This young man of spirit immediately advertised a course of Sunday evening lectures for the benefit of the farmers. In those idyllic days one of his congregation was an Anglican curate, recently down from Oxford, who thanked him with a left-handed compliment, remarking, "I liked as much of it as I could understand''. The Oxford drawl found the Scottish burr unintelligible ! Instead of being affronted Philip immediately set himself to the task of curbing the barbaric asperities of his accent. It is not recorded that the Oxford graduate took a course in the King's English !

In 1804 Philip was called to Great George Street Congregational Chapel, then the most influential in Aberdeen, where he remained for fourteen years. Whilst there he was appointed resident Director of the London Missionary Society, which had been founded only nine years before. This society had sent Dr. Vanderkemp out to South Africa as it director of missions in 1798, and Philip was later to leave Aberdeen to succeed to this office. Strangely enough, it was George Thom, one of the members of Philip's church, who succeeded Vanderkemp. The same man, on taking up the pastorate of the Dutch Reformed Church at the Cape after his resignation from the L.M.S., brought back the Rev. Andrew Murray, senior, from Scotland to the Cape and thus immeasurably enriched the ranks of the ministry and missionaries with a veritable tribe of Murrays. The indirect influence of John Philip on the Dutch Reformed Church would make an interesting thesis for students of the irony of history!

Philip's advocacy of the cause of missions was to bring him to the notice both of North America and the metropolis of the United Kingdom. In 1819 he was awarded the honorary Doctorate of Divinity of both Princeton and Columbia. About the same time his fellow directors of the L.M.S. invited John Philip to join John Campbell as a two-man commission to investigate the affairs of the Society in South Africa. It was understood also that Philip might remain there as the Society's superintendent of missions.

Livingstone, I believe, said that a man without a wife was like a boat with one oar. Philip would have concurred. He brought his wife, Jane, with him. She was the practical daughter of one, Ross, an outstanding bridge designer and engineer. She proved to be a valiant companion, colleague, and hostess for 38 years. She was, in fact, the unofficial treasurer of the L.M.S. and the keeper of Philip's purse. Although an adopted Aberdonian, he emptied his purse into the thin hands of any vagrant who appealed for aid. Jane was a guard on John's generosity. She was often alone whilst he journeyed by ox-wagon to the most distant out-stations, so that we sympathize with this cry from the heart: "Pray remember, I am still flesh and not all spirit". Fortified by such a wife, John Philip undertook the herculean task of reorganizing the work of London Missions in South Africa.

Philip remained at his post, as superintendent of the South African stations of the L.M.S. for thirty gruelling years, until at the age of 70 he was worn out in the Society's service. At least as often as every second year he went on long treks in ox-wagons to visit the mission stations, some of which were as remote from his Cape Town headquarters as Kuruman and Taungs or Kaffraria. Even when he was 67 he went to far-off Basutoland to visit the astute Chief Moshesh. In these years he held the ultimate responsibility for over

thirty missions stations and had to finance, staff and plan for the policy of each of them. At the same time he was minister of the famous and influential Union Congregational Church in Cape Town from 1822.

The reader may be inclined to ask: how could Philip in the midst of such engrossing tasks find time for politics? Philip's own answer to those who called him an agitator is insructive. He said of his pietistic opponents: "Nothing is politics for them but the advocacy of the rights of the oppressed". Philip intervened because he believed that the repressive race-attitudes and acts of the Government of the day and of the colonists was interfering with the success of the London Missions. For their part, his opponents believed that his Christian liberalism was awakening the Hottentot from a quiescent servitude, and making him a surly, if not demanding, employee. The Coloured man and the African naturally looked to the missionary to mediate between themselves and the powerful white minority of whom the missionary was a member. Professor Macmillan says, with justice: "Of necessity the modern missionary must be a politician". We may agree, provided he does not become a party politician and a partizan; because his charges are not incorporeal souls but men and women affected by the forces of economics, trade and legislation. The only way to express our love for our neighbour, apart from isolated individual acts of charity, is through public action. To refuse to exercise our political influence is, in effect, to shrug our shoulders and cry, Am I my brother's keeper? Cain can be no exemplar for the Christian. If Philip was effectively to improve the lot of his charges (apart from the use of spiritual means) he had to appeal to the legislature.

At first he was popular with the colonists. In 1824 he was asked to become the Chairman of the Distressed Settlers' Fund, and in that capacity he assisted in the rehabilitation of the settlers of the Eastern Province who had suffered grievously from catastrophic floods and searing droughts. When he championed the colonists against an apparently intractable Government in London, he was lionized in the Cape; when he championed the Hottentots, the colonists vilified him. His unpopularity grew in direct ratio to his success as a champion of the under-privileged. And these successes were considerable. He was in close touch with Wilberforce, Buxton, and Dr. Lushington, the 'triumvirate' of the Clapham sect, who were pledged to abolish slavery throughout the British Empire. Through their good offices he urged that a Government Commission of Inquiry should be set up to investigate the wrongs of the Coloured folk of the Cape. When the Commissioners visited the Cape in 1823, no man was more assiduous than Philip in collecting evidence.

His next concern was to make the administration of justice

more expeditious and efficient. He was in correspondence with Sir Richard Ottley, one of His Majesty's Judges in Ceylon, and on the latter's advice drew up a memorandum on the Cape Courts of Justice. The reforms, when they came about, were modelled largely on Philip's memorandum.

His influence is seen in the successful war he waged against the autocratic rule of the aristocrat Somerset, the Governor. Lord Somerset had suppressed such radical newspapers as the *Commercial Advertiser* because they presumed to offer constructive criticism of his administration. Cudgels were taken up by Philip on behalf of a free Press —a characteristic concern of a Free Churchman. It was also Philip's correspondence with Buxton which helped to effect Somerset's recall.

His greatest influence was seen in the promulgation of the famous Ordinance No. 50 "for improving the conditions of the Hottentots and other free persons of Colour . . . " which was issued in 1828. The new ordinance removed or mitigated such disadvantages as the following: the legal disability for holding land, the pass system, summary imprisonment, forced labour and apprenticeship. At this very time Philip was in London writing up the abuses under which the non-Europeans smarted. It was at his suggestion that any Governor of the Cape Colony should be prevented from repealing the Ordinance or modifying its provisions, except with the express approval of His Majesty's Government. Although this Act inconvenienced farmers and other employers of cheap native labour, it represented the high-water mark of Cape liberalism.

During his London visit Philip published his *Researches in South Africa*. (Its sub-title might well have been 'Strictures on South Africa'.) Its catalogue of indictments roused the fury of the colonists. Philip returned to the Cape only to discover that the Deputy-Landdrost of Somerset East had brought a libel action against him, denying Philip's charge that he, Mackay, had abused his authority by oppressing the Hottentots. The champion's friends offered to meet the £200 damages awarded to the plaintiff and the costs amounting to £900.

Philip made two political suggestions of far-reaching importance. He is often abused, but rarely understood. It will come as something of a shock to his detractors of today to realize that he was an advocate of apartheid (or 'vertical segregation') in the interests of the non-Europeans. He believed that they would be free from European exploitation if established in their own 'reserves'. He realized long ago that the non-Europeans must be integrated into the national economy, not only as skilled producers, but as enlightened consumers. His theories were proved by the fact that the Zuurbrak institution of the L.M.S. was able to keep two shops well supplied with the products of the institution. He was a pioneer in the growing of hemp and cotton in his institutions.

His second proposal of importance was made during the Kaffir Wars, when he advocated the creation of a belt of native States to the north and east of the Cape Colony, as the guarantors of frontier peace. The plan was doomed by the outbreak of the Kaffir War of 1846. His chagrin was the worse because one of his non-European converts, Jan Tschatshuo, whom he had taken with him to England, had treacherously joined the invading African bands.

It is sad to relate that the last days of this stormy petrel of the South African scene were shadowed by domestic tragedy. In 1845 his promising missionary son, William, was accidentally drowned in the Gamtoos River near Hankey Mission Station. Two years later the second blow fell in the death of his beloved wife, Jane. He resigned his post in 1849, retired to Hankey, and died there two years later.

He had succeeded in making the London Missionary Society known throughout Southern Africa as the friend of Coloured and African peoples. He had proved himself the vigilant foe of oppression, whether the victims were black or white, and whether the oppressors were the Governor or merely a local official. By sheer pertinacity, the gift of oratory, and the composition of vivid and trenchant memoranda, he had persuaded a reluctant Government to improve the lot of the under-privileged and to call for the resignation of the Governor.

It is particularly difficult to estimate the influence of so controversial a figure. Are we to take the views of his admirers or his opponents? Was he, as the Exeter Hall Evangelicals believed, 'the Wilberforce of Africa', or must we accept the verdict of South Africans through their mouthpiece, Sir Lowry Cole, who called Philip "more of a politician than a missionary"? Are we to believe his South African admirers who laud him in their marble tribute in Union Congregational Church in Cape Town as "one whose life was faithfully spent for the glory of God in the welfare of man" and who was "known as an unflinching advocate of Christian missions, an unwearied friend of the oppressed, and an able preacher . . ." or do we accept Somerset's insinuation that he worked for the glory of Philip and was ever "mingling himself in everything that could give him political importance"? One thing is already clear—that Philip belongs to history. It is the sign of a great man that he forces his contemporaries (and posterity) to decide for or against his principles. He may be praised or criticized. He cannot be ignored. You will find Philip mentioned, whether with eulogy or criticism, in every history of the nineteenth century in South Africa, and he is numbered amongst the great whose story is told in the English *Dictionary of National Biography*. The monumental histories of South Africa written by G. M. Theal and Sir George Cory regard him unfavourably, whilst Dr. W. M. Macmillan has

defended him sturdily in *The Cape Coloured Question* and in the *Cambridge History of the British Empire*. The present writer is happy to say that Dr. Macmillan informed him only last year that the view of Philip upheld in the *Cambridge History* has become accepted amongst the majority of reliable historians.

Four continuing religious associations have benefited from the life and work of Dr. John Philip: the London Missionary Society, the American Board of Commissioners for Foreign Missions, the Paris Evangelical Missionary Society, and the Congregational Union of South Africa. When Philip came to take charge of the L.M.S. in South Africa, chaos and confusion met him. For a period of almost thirty years he kept the affairs of the Society in Africa in good order. But he did much more—he became the champion of the missionaries and their charges so that the cause of the L.M.S. became identified in the minds of evangelicals throughout the Protestant world with the cause of freedom and justice. Surely, it was the exploits of such valiant L.M.S. leaders as Philip that brought to Africa those other champions of native and coloured peoples such as Livingstone and Mackenzie! Deep calls to deep, and valour to valour.

The American Board (the North American counterpart of the L.M.S.) found in Philip a trusted adviser in its formative days in Africa, and the Paris Evangelical Missionary Society is not ashamed to acknowledge that its pioneer missionaries looked upon Philip as their father-in-God.

But it is probably the Congregational Union of South Africa which owes Philip most—for we have inherited the legacy of Coloured and African souls to the enrichment of the Church from the London Missionary Society. C.U.S.A. takes pride in this heritage and counts 36,724 Coloured members of its allegiance, practically 30,000 adherents and over 20,000 scholars in its Sunday Schools. In terms of the total membership of C.U.S.A. approximately 72 per cent are Coloureds, 20 per cent are Africans, and 7 per cent are of European stock. It is undoubtedly true that the Coloureds find in the Congregational Union a freedom which is denied to them in a large measure in the political sphere. It was entirely in the Philip tradition that the Assembly invited the Rev. C. W. Hendrickse, a Coloured minister, to be Chairman of the Union in 1946. Moreover, there have been five Congregational ministers in the Union of the surname of Philip. It would be impious of the writer not to mention that £1,000 from the estate of the late Miss Florence Philip was allocated towards the foundation of the Chair of Divinity in Rhodes University.

What were, in sum, the achievements of his long and militant life? He was the first and most vigorous champion of the Coloured peoples of South Africa. By his unruffled courage he had "put

down the mighty from their seats", for by his representations two Governors were removed from their pedestals and their offices. Men called him a political parson, a visionary prophet. In fact, however, his knowledge of conditions in and beyond the Cape Colony was unrivalled, as was his determination to collect the data of oppression. His magnetic and compassionate mind had drawn to him a wide circle of influential friends and crusaders against oppression in the name of Jesus Christ. His letters reveal that "the most unpopular man in South Africa" was esteemed by a group which included Sir John Herschel (the astronomer), General Sir James Alexander, Sir Jahleel Brenton of the Admiralty, the Principals of King's and Marischal Colleges in the University of Aberdeen, Sir Richard Ottley, Sir Thomas Fowell Buxton, and members of the British Cabinet. He was, as we have seen, the trusted adviser of the French mission in Basutoland and the American Mission in Natal and Zululand. In fact it was on his advice that the parent societies selected their respective fields of operation.

It is as true now as when St. Paul wrote the words, that "we have this treasure in earthen vessels", and Philip was a man, not a demi-god. He was perhaps too ready to believe every story of oppression, but that was a defect in the quality of compassion. Even his friend Wardlow declared him headstrong, as men of great convictions often are. He was also a trifle pompous, but that was a fault in which Victorians specialized! Men, who in their lonely struggle against oppression seem to find every man's hand against them, tend to overestimate their part as instruments of Providence. When the ship in which Philip sailed to England in 1826 almost collided with another vessel, he wrote of this deliverance: "My first feelings were gratitude to God that the cause of the Coloured population of South Africa was not buried with me in the deep". Perhaps his sense of humour, not to mention his faith in the over-ruling justice of God, failed him for that entry in his diary. But Homer nods, and Philip was an epic character.

His courage, his practical sagacity, his integrity, and his compassion are his abiding legacy and influence. It was his distinction, as it should be our Christian insight, to view the Eurafrican and the African not as problems, still less as conveniences, but as men and women made in the image of God, redeemed by the Word made flesh, and sanctified by the Holy Spirit.

THE L.M.S. AND THE CONGREGATIONAL WITNESS IN MADAGASCAR

By J. T. Hardyman, M.A.

"Is the *Fundamental Principle* of the L.M.S. accepted by Congregational churches now? Can we continue to ask our churches in England to support churches which are no longer Congregational? Ought we, as Congregationalists, to seek to create Congregational churches in other parts of the world?"

These questions have been asked from the point of view of our churches in Britain. But they are no less vital for hundreds of thousands of Christians in the fields where churches formed through the L.M.S. already, in some cases, have over a century's history behind them.

It will perhaps seem obvious to some that, far from withdrawing their help, the supporters of the Society (in practice, the Congregational churches), should maintain and even increase their efforts. But it is right that these questions should be raised among Congregationalists; for the same fundamental matter has already been raised among some other denominations. For example, it has been asked whether the Friends' Service Council is justified in continuing its long-established work in Madagascar, since the witness peculiar to the Friends is not so strong as it might be, and the church-life of the Malagasy Friends approximates closely to that of the L.M.S. and the Mission Protestante Française (Reformed Church), with which the Friends work in close collaboration[1].

In view of the fact that we are not dealing simply with theories, but with a situation where we have many daughter-churches, it may be useful to provide a little relevant data with special reference to Madagascar which is, numerically, among the strongest of L.M.S. fields.

The origin of the L.M.S. lies in the general surge of missionary enthusiasm at the end of the 18th century, when various missionary and philanthropic societies were being founded. But, as is well known, it did not begin as an exclusive organ of the Congregational churches.

[1] An important statement was made to a committee of Friends in 1866 by the first two Friends' missionaries to Madagascar: "I (J. S. Sewell) told the meeting that I could not go out simply as a representative of the Society of Friends; I owned a higher Master and must follow Him. I felt very strongly that it was not a matter of present interest only but that if our going out (to Madagascar) should . . . be the prelude to much work by our Society in foreign countries, it was important that from the commencement those going out should have large liberty to follow such a course as an enlightened apprehension of surrounding and frequently varying circumstances might dictate, unfettered by the ordinary customs of the Society in England". E. Sewell: *Joseph S. Sewell,* pp. 43-4. cf H. T. Hodgkin, *Friends Beyond Seas,* p. 74.

Dr. Bogue's important article in the *Evangelical Magazine* for September, 1794, was addressed "To the Evangelical Dissenters who practise Infant Baptism". These are reminded that "all other bodies of professing Christians have done, and are doing, something for the conversion of the Heathen. . . . *We alone* are idle. There is not a body of Christians in the country, except ourselves, but have put their hand to the plough. We alone (and it must be spoken to our shame) have not sent messengers to the Heathen to proclaim the riches of redeeming love"[2]. *Letters on Missions,* by Horne, an Anglican clergyman, emphasized "the fact that evangelical adherents of the different Churches ought to *combine* in the great enterprise, thus showing in the most practical way that differences of ecclesiastical polity, and also to some extent even in doctrine, need not hinder aggressive work"[3].

Then Burder's plea: "Let us, then, utterly and sincerely disclaiming all political views and party designs; abhorring all attempts to disturb order and government in this or any other country; vigorously unite, in the fear of God, and in the love of Christ, to establish a Missionary Society upon a large and liberal plan, for sending ministers of Christ to preach the Gospel among the heathen"[4].

Shortly after, the L.M.S. was formed, and Bogue spoke striking words at the service that accompanied the occasion. "We have now before us a pleasing spectacle, Christians of different denominations, although differing in points of church-government, united in forming a society for propagating the Gospel among the heathen. This is a new thing in the Christian Church. Some former societies have accepted donations from men of different denominations; but the government was confined to one. But here are Episcopalians, Methodists, Presbyterians, and Independents, all united in one society, all joining to form its laws, to regulate its institutions, and manage its various concerns. Behold us here assembled with one accord to attend the funeral of bigotry; and may she be buried deep that not a particle of her dust may ever be thrown upon the face of the earth. I could almost add, cursed be the man who shall attempt to raise her from the dead"[5].

It was in such an atmosphere of unity in Christ and unity in the face of heathen need that the L.M.S. was founded and did its early work. But by the time the Congregational Union was founded in 1831, each other denomination already had one or more missionary societies, and from time to time it has been suggested that the L.M.S. should be assimilated into the Congregational Union[6]. But in form the Congregational Union is a union for work at home and the L.M.S. remains a voluntary association accepting support from any

2 Lovett's *History of the L.M.S.,* I, 5-9. 3 *op. cit.* 1.12. 4 *op. cit.* 1.21.
5 *op. cit.* I., 35-6.
6 See recent pamphlet by N. Goodall and R. K. Orchard (Livingstone Press).

who accept the Fundamental Principle, though this support comes mainly from the Congregational churches who have never formed a denominational missionary society.

The Fundamental Principle of the Society's work was formulated in May, 1796, as follows: "As the union of Christians of various denominations in carrying on this great work is a most desirable object, so, to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle of the Missionary Society* that its *design* is not to send Presbyterianism, Independency, Episcopacy, or any other forms of Church Order and Government (about which there may be differences of opinion among serious persons) but the *glorious Gospel* of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the Fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall appear most agreeable to the Word of God"[7].

Let us see how this Principle and the association of the L.M.S. with Congregational Churches has worked out in practice in Madagascar.

The first L.M.S. missionaries worked for 11 years in Tananarive, the capital, before they were able to form the first churches. A Declaration of Faith was included in the basis of each church; its articles "were such as are believed by all who hold the great doctrines of salvation by the Cross of Christ". A Plan of church-government was drawn up which gave the place of the pastor as being midway between, on the one hand, the Congregational view, and, on the other, the Presbyterian and Episcopalian. He was to be chosen by the church-members. Admission and dismission of members was to be by the church alone; the Declaration and articles of agreement were to be submitted to all candidates for membership, "the believers present mutually giving and receiving the right hand of fellowship, agreed to regard each other as brethren and sisters in Christ, to watch over each other in the Lord, and to promote each other's comfort and spiritual improvement. . . . It was recognized as the solemn duty of every member to endeavour, by all suitable and Scriptural means, to promote the edification of the church and the diffusion of the gospel to the uttermost"[8].

In 1860 at the Liverpool Conference on Missions, a Minute on Native Churches said that Western systems of church organization should not be simply transferred. It was recognized that while a missionary would naturally begin with that system which "he and

7 See Lovett 1. 49-50. cf. J. Morison: *Fathers and Founders of the L.M.S.* (1844 edition) p. 218: "The name of Dr. Waugh stands peculiarly connected with its fundamental and characteristic principle. The resolution expressive of its high and catholic object . . . was drawn up by him, and, being preserved in his handwriting among the records of the Society, will transmit his name with honour to the latest posterity, and to all quarters of the globe".

8 See Ellis, *History of Madagascar* (1838), 2.452.

his supporters conscientiously follow", he should show considerable latitude, excising features due to various inessential elements, or products of bygone controversy irrelevant to the native church. When, after the Persecution, the missionaries returned in 1862, it is clear that their attitude was determined partly by the immediate needs of the local situation and partly by the belief that they were the representatives of the wider Christian community in the world and could transmit information about what other Christians had done in matters of which the Malagasy Christians had had little experience. But they did not seek simply to impose some imported form. The ideas the missionaries expressed and the Plan in which they resulted were set upon a Scriptural basis; and the Malagasy Christians were expected to test the principles by their own examination of the New Testament. Since the Plan was drawn up by a group of foreigners, it naturally embodied their wider experience of the Church, and yet was not forced on the local Malagasy churches; the final decision rested entirely with the Malagasy Christians themselves. Further, there was an attempt to form a true church-consciousness by emphasizing the Lordship of Christ in His Church, the fellowship of believers, and the duty of the Church in proclamation and works of mercy. It was the spiritual factor rather than a firm organizational framework on which most stress was laid, so that the Plan contained an inherent flexibility and power of adaptation to changing circumstances without violation of its basic principles.

The mass movement of 1869 made orderly progress in church organization difficult, but in 1875 the secretary of the L.M.S., Dr. Mullens, could still say after a visit to Madagascar: "What we desire and hope for these Malagasy converts is that they may grow up into the full stature of men in Christ Jesus, not as a branch of any English Church or Denomination, but as a veritable Malagasy Church, organized in a way natural to itself, worshipping God in its own fashion, and offering its own contribution of national life and faith and love at the feet of the Saviour".

Over the years, the organization of the L.M.S. churches in Madagascar has developed by what a leading missionary called "a wise eclecticism". The local churches have considerable powers, especially in calling their own pastors; but they are united in a whole series of ever-widening assemblies. The churches of each of several main areas are united in a large annual synod. These synods are bound by the rules of the Home Missionary Society, in which the L.M.S. joins with the Friends and the French Protestants. Thus the organization of the churches is not what is commonly understood by Congregationalism today. The Fundamental Principle has been a powerful factor—even though the missionaries could not erase all memory of their own traditions and predilections. The L.M.S. missionaries as a whole have undoubtedly had a bias

towards what they knew as Congregational beliefs and ways. But they have not set out to found Congregational churches according to a set plan. Thus, four or five years ago, when a letter came from the Congregational Union of England and Wales, it was translated and published in the church papers as a valuable document from an important Christian body which, in practice, has very close ties with the L.M.S. and is therefore to be respected. But it was not regarded in the same way as, presumably, an Anglican church on the mission-field would regard a letter from Canterbury.

The work of the L.M.S. in Madagascar, then, has not resulted in the formation of churches organized in just the same way as those of British Congregationalism.

What of the present situation in Madagascar?

We feel like so many Christian people that there is something wrong in the division of Christians into so many camps. This does not imply that there must be a rigid uniformity, and that all churches in all places and at all stages of development should be stretched out on the same Procrustean bed. While the Gospel is the same Gospel for all men, it does not operate within a vacuum, but carries its own implications as to the place and importance within God's purpose of nationality and individuality.

There is no need here to review the movement towards Church Union in the home churches. We need take note of only one important factor. This movement towards union takes place within what may still be called Christendom. The forces ranged against the Church even within Christendom are undeniably great; nevertheless, the Christian faith of our forefathers has moulded our society in such a way that even in the opposing camp there is a rich, though largely unrecognized, deposit of Christianity. Thus the powerful forces working against Christianity at home are, in a sense, *post*-Christian, for, like Mohammedanism, they have known, or think they have known, Christianity, and have rejected it. And yet they are still largely influenced by it.

The union of the churches in such a situation is very important in connection with evangelism. One may discuss the question whether the evangelistic task is more, or less, difficult in such a situation as this, compared with the mission-field. But the point here is that owing to the deposit of Christianity spread over the whole population, the *sense of urgency* seems to be less strong than in a situation where the main opposing forces are *ante*- rather than *post*-Christian. In Madagascar, 130 years after the first Protestant (L.M.S.) missionaries began their work, there are only 1,500,000 Christians (church-members and adherents) out of a total population of four millions (Protestants 825,000, R. Catholics 700,000), and these are by no means equally spread all over the island, the great majority coming from the Merina and Betsileo tribes.

Excluding the Seventh Day Adventists and Plymouth Brethren, the non-Roman Catholic missions are seven in number[9]. At present, six of these work closely together in the association called the Malagasy Protestant Church and the Inter-missionary Committee. There is free interchange of members. The Lutheran missions work especially closely together in the south, while the L.M.S., Friends and French Protestants work together in the centre and north, especially in the Home Missionary Society. But this "Church" is, so far, much more a collaboration of missions than a real union of actual churches and synods.

There has been for some time, however, a strong desire for a real Malagasy Protestant Church, a desire which draws much of its strength from Nationalist feeling.

Malagasy society is still riven deep by tribal and class differences. But, especially among the Merina, the most powerful and vocal group of Malagasy, the emphasis at present is on national unity. It is among the Merina that Christianity has been longest established and has made most progress. And at this moment when they are emphasizing their national unity, they find divisions from abroad 'imported' into their church-life. If the Lutherans are regarded as one block, the non-Roman Catholic Christians of Madagascar are divided into five main groups. And then there is, of course, the big Catholic block. "These divisions", they say, "are not the fruit of our own life and experience; they have come from abroad; we want one Malagasy Protestant Church". These divisions are, indeed, the results of European religious experience and disputes, often several centuries old, but the criticism often fails to realize that important theological issues are still involved in some of these divisions and that they need to be faced and not disregarded.

That unity is involved in the adequate expression of the Christian Faith is naturally assumed among most Christians. Unity is admittedly difficult of definition, and may be interpreted as either federation or uniformity. This feeling in Madagascar is for the most part inarticulate, and is not yet clearly thought out.

Any Church which fails to realize that it lives in a missionary situation must inevitably stagnate. There is, of course, a serious 'missionary situation' in Britain and Europe, but the conflict of Christian and non-Christian forces is much more sharply outlined in the mission field, where the Church is a minority, often in a huge community with centuries of non-Christian beliefs and habits behind it. The evil of much in heathenism can be felt sometimes almost as an oppressive physical weight. This so deepens the sense of urgency that in the face of it differences among Christians lose much of their importance.

[9] Three of these are Lutheran. Recently one comprehensive Lutheran synod has been formed.

What, then, is to be the method of Congregational witness?

One line of approach would be for the L.M.S. to remould the churches under its care to a firmer Congregational pattern. These would then, presumably, form part of a world-wide denominational organization. In Madagascar this kind of policy seems to be adopted by the Lutheran missions. While these join with the other missions in the Inter-missionary Committee and the Malagasy Protestant Church, as it at present exists, the whole organization of the Lutheran churches is directed towards making the Malagasy Lutheran Churches a part of world-wide Lutheranism, based on the Augsburg Confession. (So too with the Anglicans and the Anglican Communion throughout the world.)

To deal adequately with the question of Congregationalism on the frontiers of missionary work would demand a full discussion as to the most effective approach to a heathen community. Here it must suffice to say that in Madagascar the relation of the individual to his family and the village-community is very different from that which now obtains in European nations. One finds (for example among the Betsimisaraka of the eastern forest) the movement to Christianity is very often a movement of the community as a whole, rather than of strong-minded and convinced individuals. This must often involve a preliminary 'thinness', which is not in favour with any 'sect-type' of church.

While Congregational emphasis, therefore, must certainly be prominent in order to develop a sense of Christian responsibility, it is not a form of church government which in its purity can always be introduced in the earlier stages of missionary work. Further, isolation is the death of these younger churches. But it is just in the sense of belonging to the universal Church that Congregationalism has been hitherto in practice, if not in theory, weak. Hence, while our natural, main emphasis is on spiritual independence and responsibility, we may easily fail to give due prominence to something else which is of equal importance—indeed, at the beginning, of greater importance—to the young church, namely, the sense of belonging to the Great Church spread out in place and time.

But there is another factor which must not be ignored; that is the opportunity offered by an urgent situation of rediscovering the heritage of the Great Church and embodying it so far as our insight goes in better forms of church life. The sharp contrast between Christian and non-Christian makes the mission-field a much more hopeful field of experiment in this way than the home churches.

For the missions do not work in isolation; and in Madagascar, after many years of fruitful co-operation between the missions of different traditions, there is developing at this very moment the hope of a new and closer Union[10]. The churches of the L.M.S., the

[10] See J. T. Hardyman, "The Growth of Missionary Co-operation in Madagascar" in *Congregational Quarterly*, January, 1944.

M.P.F. (the Reformed Church of France), and the F.F.M.A. (the Friends) may well form, before long, a United Protestant Church for North Madagascar. The result should be a richer understanding of Christianity and of church-life than is at present held by the churches of any one of these groups.

Three considerations emerge from this brief review of the situation in Madagascar. *First,* the Congregational churches of Britain, working through a Society which has laid down its Fundamental Principle as its avowed policy, have had and still have what we may believe to be the most enlightened policy of missionary work. We believe in the Holy Spirit—and so do not insist on our own or any rigid forms. The existence of the Principle forbids us to set up our particular religious experience or denominational heritage as the full-orbed truth. The Fundamental Principle lays down the missionary policy which most adequately expresses the subjection to the continual judgment by Christ to which Congregational churches are committed. *Second,* an L.M.S. withdrawal due to lack of support on this issue would be difficult for the Malagasy churches under the L.M.S. to understand. Financial disability they can understand. But that the L.M.S., which has been the champion of church-freedom in Madagascar and to the liberalism of whose Fundamental Principle is due much of the co-operation that Madagascar has known, should withdraw because it could not found Congregational churches, would seem very strange. Many would say: "We thought they wanted to make us Christians. But after all they only want to make us Congregationalists". *Third,* while it is right and valuable to raise the question whether or not we should set out to found Congregational churches, let us make a preliminary distinction between people of our own British traditions and the mission-field; and let us avoid trying to meet the situation in the latter by theoretical discussions moulded by life and history in the former. Apart from such highly important matters as the differing forms of community life, we are dealing not with a policy to be put into effect in virgin territory, but with a situation in which churches already have their own history, many of them having passed through the fires of persecution to maintain their faith.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

THEOLOGY
AND RELEVANT STUDIES

Cartwrightiana. Edited by A. Peel and L. H. Carlson. 268 pp. Allen & Unwin. 25s.

Those of us who knew Dr. Albert Peel as a colleague and friend will handle this volume with feelings compounded of sadness and satisfaction: satisfaction that one of his great ambitions is in process of coming to fulfilment; sadness that he is no longer with us to see even the first of these volumes emerging immaculate from the press. Dr. Peel had set himself the task of collecting and editing the works of the Puritan Fathers, that future scholars might have a definitive edition on which to base their studies. It was a mighty task to undertake, especially for one involved in so many other ventures, and with health none too robust. But the great plan gradually took shape, material was collected or traced, and he could already see in misty adumbration the filled lacuna: Elizabethan Nonconformists Texts, Volumes I to VII—Cartwright, Harrison, Browne, Barrow, Greenwood, Penry, Part of a Register. Here is the first volume, dealing with the works of Thomas Cartwright. It has come from the press just as Peel's fastidious eye would have desired—type and format good, and never a misprint. Gratitude from Elysium has surely come to Professor Carlson, who has undertaken the onerous task of completing the great project. If the next six volumes maintain this standard, he will put us undischargeably in his debt.

Let none mistake the importance of this work. Just as we must study the Fathers and the Councils if we are to have a sure grounding in orthodox theology, so we must study these Puritan Fathers if we are to understand how and at what price was bought the ground on which we stand today. It may be a little unfortunate that Cartwright, the logically first, is in some ways the least directly interesting. But Peel did rightly in starting with him, for although he was a Presbyterian and not an Independent, his life and work had such intimate interrelation with that of the Independents that we should have had an incomplete picture without him.

Such a book cannot be summarized. It brings together all his works and letters, items inconsequential, and material homiletical. It is a mine in which to delve according to our need or interest—theology, administration, morals, manners, and even the home medicine chest! We forbear to quote, for the temptation would be to pick out samples that sound quaint to modern ears. Rather is this book for serious and humble study, for even if no willing martyr like Penry, Cartwright surrendered a Professorship for his principles, and devoted his learning and practical wisdom to the service of those whose cause was humble and unpopular. We do well to remember that the Puritan Fathers were not ignorant and unlearned men. Cartwright was

Professor of Divinity at Cambridge, and, though deprived of that office by Whitgift, could have later returned as Professor of Hebrew if he had been willing to keep quiet about his principles. Beza, no sycophant, said of him "the sun doth not see a more learned man". He combined massive learning with great practical sagacity. In some ways we may think his views on theology and morals are out of date. But would that we now thought as clearly or behaved as well! A. R. VINE.

The Bible Doctrine of Man. By C. RYDER SMITH. 274 pp. Epworth Press. 18s. 6d.

Today Biblical Theology has a higher place in our regard than it had when Dr. Ryder Smith issued the first of his many studies in this field. Although the change has been due primarily to the changed perspective in theology as such, to which the influence of Barth and Brunner on the one hand and the Ecumenical movement on the other have made notable contributions, it may be suggested that some of the credit ought to go to the Biblical theologians themselves, among whom Dr. Ryder Smith takes a high place.

The present volume is one of a projected series of four—all of which take their departure from the well-known book of Dr. Ryder Smith entitled *The Bible Doctrine of Salvation.* This doctrine involved the doctrines of Man, Sin and Grace, and also Eschatology. Dr. Ryder Smith has found that his study of these four subjects is likely to issue in four books, of which the one now under review is the first. The fact that the present book has to take its place within the framework of this scheme leads to some inconveniences, as the author himself admits. Every now and again the discussion breaks off, and we are referred either to *The Bible Doctrine of Society* or to one or other of the volumes still to appear. But perhaps this is inevitable, and in any case Dr. Ryder Smith gives us such good measure that it would be churlish to complain.

The division of the material is made under two heads, "What a man is" and "What a man ought to be", and the book falls into three parts that deal respectively with the Old Testament, the Septuagint and Apocrypha, and the New Testament. "Almost all the material", says the author, "falls under certain *terms,* considered in their relation to their context". And, indeed, the book has its primary value as a study of Biblical words. These are transliterated, and a useful feature of the book is that the writer gives the number of times a particular term occurs.

The book is not easy reading. But it is emphatically a book to be worked through, with constant reference to the actual texts.

H. F. LOVELL COCKS.

The Presence of the Kingdom. By JACQUES ELLUL (tr. by OLIVE WYON). 153 pp. S.C.M. 9s. 6d.

This book, by the Professor of Law at Bordeaux University, is a first-rate introduction to the most urgent problem of Christian witness—the difficulty and opportunity of being a Christian layman in the modern world. It is not a book for the layman, but it is a clear and fascinating analysis of the dilemma in which the Christian layman is placed.

Two cautions must be given. The book is written from the Continental theological standpoint, which stresses the cleavage between Christian and non-Christian activity, and allows for common ground with very great reserve. This presents some difficulty for English-speaking readers whose habit is to go as far as possible in common problems with non-Christians while fully acknowleging the ultimate cleavage. Another fact is that, like so much that is said and written today, the book looks forward to what will

be accomplished by a powerful revival of Christian witness. This is right and indispensable, so long as it is realized that until the revival has taken place we cannot be sure of the true analysis of our present situation.

Professor Ellul holds that the real conflict today is not that between East and West, but the conflict with the common assumptions of our civilization in West as well as East, which are stifling the free spirit of man. In our civilization technical means have swallowed up the ends of life, and our actions are determined by our need to keep going the means we have invented to help man (in the abstract) to live.

In this situation the Christian must have a living faith to overcome the tyranny of facts in the name of our present and future Lord. On this basis he must develop knowledge of the present complex situation, a new style of life in which is freedom, and the beginnings of a new civilization. Until we do, our preaching of the Word is, in Professor Ellul's judgment, completely ineffective. H. CUNLIFFE-JONES.

The Scandal of Christianity. By EMIL BRUNNER. 115 pp. S.C.M. 8s. 6d.

To the theologian the title of this book may well suggest its contents, though we cannot think it a happy title for the general public. The book is not a record of scandalous behaviour of the Christian Church, but about ways in which the Christian Gospel may seem almost an affront to the thinker or the scientist as such. Professor Brunner takes a number of things which may be thought to constitute such an affront to human thinking and tries to show how fundamental they are to any deep understanding of the Christian faith.

The things he treats of are historical revelation, the triune God, original sin, the mediator and Resurrection. It is stimulating to have Professor Brunner so violently defending the Christian faith and so determined not to indulge in any kind of intellectual appeasement. In particular the last three chapters seem to be very well conceived and persuasively written; and though Professor Brunner defends what we may call the orthodox position he is very much alive to the deficiencies for example of the post-Reformation teaching about the Atonement.

In the first two chapters Professor Brunner gives further expression to his views about epistemology. According to him, the thinker has control over what he thinks save when he is confronted by another person: "In my own thought-world I am the unchallenged centre, I am the subject of all objects of my thought, and by that, so to say, the master of them all. When, however, a person encounters me, a rival world-centre faces me, a kind of being which refuses to be a part of my thought system. This is the absolutely unique fact of meeting a Thou. God as personal God is the God who does not allow himself to be placed among the objects of my thought, but claims not only to be a self, like myself, but the real centre of all I's and I-worlds". But surely I am no more able to control my thought of a table than I am of my wife or of my God. They are all things with an objectivity of their own of which true thinking is not the master, but, if we preserve the metaphor, the obedient servant. There is indeed a difference between meeting or thinking a table and meeting or thinking a God, but it does not seem that the difference lies where Professor Brunner at the moment sees it. In the statement of his position Professor Brunner goes dangerously near saying that it is only of persons that we can have true knowledge, but unless we assume that our knowledge of the external world is as much a revelation of things as they are as is our knowledge of persons we can have no basis for thinking at all.

The book is stimulating, in parts even provoking. It is well produced and printed, but ought we not to read "interpretation" for "interruption" on page 107, line 19?

JOHN MARSH.

The Purpose of Jesus. By E. L. ALLEN. 78 pp. Fellowship of Reconciliation. 5s.

The Purpose of Jesus is really the title of a lecture which Dr. Allen gave to the Fellowship of Reconciliation at their conference in Bangor a year ago. So the book is less a work in New Testament theology than a general statement of the intellectual position which the Fellowship thinks might be evolved as a background to ethical and political action.

Dr. Allen has a healthy attitude of questioning towards the extreme forms of recent New Testament criticism and he states his views vigorously and refreshingly. But a careful reading of the first chapter leaves a serious question in the mind. Dr. Allen is anxious to convince himself and us that we can, at any rate in measure, go back to "the Jesus of history". When he gets there, he is, it would seem, very careful to avoid ascribing to Jesus himself the consciousness that he was a divine being. Jesus is the figure whom the Kingdom of God brings in. It is not he that makes the Kingdom, but the Kingdom that makes him. This may be the right answer to the question, though it seems to us to be a defection from the New Testament conviction that Jesus himself acted from other convictions both strongly and humbly held. Surely he knew as clearly as his opponents that to God alone belonged the prerogative of forgiving sins although he forgave them. It is with actions such as these that Dr. Allen has not in our opinion fully wrestled. This is not a bigoted statement for doctrinaire Pacifism, but a very patient and sensitive statement of a devout and Christian Pacifist temper. Dr. Allen says the Christian can do no less than make an unceasing and unswerving demand for the highest in human action both on the personal and social level. He is equally aware that the Christian must accept with patience and understanding such actions as are forthcoming from men; this he believes to be the key to the understanding of God's dealings with men, one that enables us to give an account to ourselves of the apparently immoral demands of the Old Testament and of the final ethical demands in the Sermon on the Mount. His final answer is, that the Church and the State represent these two phases of God's work in the world. The Church is here to be the embodiment of God's final demand and his final power, while the State is that instrument through which he elicits from men the most that he can secure at any given moment.

JOHN MARSH.

Holy Communion and Holy Spirit, a study in doctrinal relationship. By J. E. L. OULTON. 203 pp. S.P.C.K. 15s.

Dr. Oulton, Regius Professor of Divinity in Dublin, has given us a book so gentle and unassuming that its weight and importance may easily elude notice. It is written in an entirely irenical and unprovocative spirit; but if Dr. Oulton is even approximately right in his contentions, certain authoritative persons in his own church are very much in error. The greater part of the book is taken up with a careful discussion of the Lord's Supper in the New Testament. Here his main contention is that "the eucharist is to be placed in the life of the early Church, not in isolation, but in intimate relation with the fellowship which Christians enjoyed in the Spirit with the Lord and with one another". Again, "the doctrine of the eucharist has often gone astray because it was not placed in the context of the doctrine of the Holy Spirit, and all the more so because this is a fundamental and univer-

sally relevant doctrine, and because the Church now lives under the dispensation of the Holy Spirit. And this means, further, that we must place the two doctrines in their proper order, the wider before the more restricted: first, that of the indwelling presence of the Holy Spirit; then, that of the presence of Christ as imparted to recipients of the Holy Communion. This is the New Testament order, and it must not be reversed''. Dr. Oulton points out that a hymn beginning 'Come, Holy Ghost' could never have been written in New Testament times, for the Church of the New Testament knew that the Holy Ghost was come already. Thus the later brief chapters are an impressive contribution to current theology. Free Church controversialists will find in these pages some admirable ammunition to fire at their ecclesiastical enemies; they will also learn much to their advantage, not least that some of their own cherished views are but partial or rest upon an insecure foundation. N. Micklem.

The Old Testament and Modern Study. Edited by H. H. Rowley. 405 pp. Oxford University Press. 25s.

This is the third volume of essays produced by the Old Testament Society, the other two being *The People and the Book* and *Record and Revelation*. This new volume attains the high standard set by its predecessors. Its sub-title is ''A generation of Discovery and Research''.

It begins with an ''Introduction'' by the editor, H. H. Rowley, and ends with an ''Epilogue'' by T. H. Robinson. In between these there are eleven essays. The first two, on Archæology, are by W. F. Albright. The next five deal with the several parts of the Old Testament literature. C. R. North writes on Pentateuchal Criticism. N. H. Snaith deals with the Historical books. The Prophetic Literature is dealt with by O. Eissfeldt. The Psalms are discussed by A. R. Johnson. The Wisdom Literature is examined by W. Baumgartner. These essays provide a clear and satisfyingly adequate statement of the present position in the literary study of the Old Testament.

''Textual Criticism'' is treated by D. Winton Thomas. ''Epigraphy and Philology'' is discussed by A. M. Honeyman. These two essays are written in an interesting manner, and form useful introductions to their subjects. The tenth essay is on ''Hebrew Religion'', by G. W. Anderson, and the final essay is ''Old Testament Theology'', by N. W. Porteous.

In a composite work of this kind the tendency is for each reader to make his own selection of what is most important. But in comparison with the two previous volumes this one seems to have attained a more even balance. However, some of the essays do stand out more prominently, either because of the nature of the subject, or because they possess a more popular appeal. These appear to call for comment: (a) The two Essays on Archæology by Albright. (b) The rather lengthy Essay, of more than 50 pages, on the Psalms. This brings under review the work of Gunkel and Mowinckel. It is a positive contribution and no mere summary of the work being done on the relation between the Psalms and the Cult. (c) The Essay on Hebrew Religion. Prof. Anderson has become the authority in Britain on Scandinavian work on the Old Testament. He provides a survey of the work done by Mowinckel and Engnell. He discusses the contributions of the Danish Scholars, particularly Pedersen and Bentzen. His references to the criticisms of the aforementioned writers by such scholars as Eissfeldt and Snaith lend a balance to this essay which makes it very valuable. (d) The Essay on Old Testament Theology by Prof. Porteous. Its particular merit is that along with his exposition of the views of other scholars he provides a clear and discriminating criticism.

This book is a really important contribution to Christian Theology,

making clear the Old Testament contribution towards an understanding of what is meant by the knowledge of God. J. WOOD.

Man in the Old Testament. By WALTHER EICHRODT. 84 pp. S.C.M. 6s.

This is the fourth volume in the series "Studies in Biblical Theology". Its importance is very much greater than its size suggests. Three elements in it should be noted. First, it provides a theological estimate of man, rather than a psychological analysis. Secondly, it illustrates man's relation to God within the context of the Old Testament. Thirdly, it distinguishes the view of man peculiar to the Old Testament from ethnic doctrines of man.

The method followed by Eichrodt makes for ease in the understanding of his teaching. He begins with the basic concept of the Will of God and from the point of view of the Will of God builds up the Old Testament estimate of man. Then he takes the idea of God as Creator, and shows that this forms a sanction both for man's dependence and for his dignity. On this same idea of a common human dependence on God he builds up his estimate of man's social obligations. The third chapter deals with the various hindrances that beset man as he tries to live in accordance with the Divine Will. The fourth and final chapter deals with "Life under the Promise".

This book is rich in theological insight; but one or two of the judgments expressed in it may need to be qualified, *e.g.*, whereas it is true to speak of "the divine affirmation of creation and its goods" (p. 50), yet it must not be forgotten that the Psalmist longs for the wings of the dove, Elijah is dejected, and Jeremiah laments. Further, it is possible that Eichrodt does not give sufficient weight to the criticism implicit in the Old Testament of life's goods. His reference to the Rechabites is too brief, with the result that the criticism they imply of society does not get full weight.

The book in small compass balances the important subjects of God, Man, Creation and History.

The translation is by K. and R. Gregor Smith. J. WOOD.

Hymns of the Temple. By NORMAN SNAITH. 127 pp. S.C.M. 7s. 6d.

This is a welcome contribution to the understanding of the right homiletic use of the Old Testament. It contains a general introduction to the Psalter, and a detailed study of *Psalms* 42-43, 44, 46, 50, and 73. These Psalms are illuminated by a massive knowledge of the Old Testament, with some reference to the New Testament where required. Dr. Snaith has complete mastery over the linguistic problems involved, and his book reinforces our urgent sense of need for a reliable standard English translation of the Old Testament. The formula for Dr. Snaith's exposition appears to be: (*a*) a discussion of the technical problems of Old Testament scholarship in simple language completely in English, (*b*) development of theological themes according to the interest of the expositor, (*c*) occasional brilliant and moving religious application. In the judgment of the reviewer this is not a good formula, as it is at once too technical and too idiosyncratic. (The fact that *Psalm* 46[4] is not discussed under Psalm 46 but in the next chapter exposes the weakness of the method, though the analysis of 'the river of God' (pp. 89-90) at this point, is, like the survey of the use of the figure of the vine (pp. 48-9) characteristic of Dr. Snaith at his best.) But Dr. Snaith redeems his formula by his distinctive scholarship, the vividness of his writing, and his practical religious concern. For anyone who is prepared to work through the book with an open Bible, and to go wherever Dr. Snaith's interest takes him, the result will be a great enrichment in his understanding of the Old Testament. H. CUNLIFFE-JONES.

A Study in St. Mark. By AUSTIN FARRER. 398 pp. Dacre Press.: A. & C. Black. 25s.

This is a very remarkable book. It is not every quarter that a reviewer reads a book which makes a fresh and stimulating contribution to the Synoptic Problem. It is brilliantly written, in a style which combines lucidity and eloquence, and is the product of sustained imaginative insight. Dr. Farrer contends that St. Mark's Gospel is an inspired interpretation of the meaning of the life of Jesus, the symbolic structure of which can be discerned by inspection; that the basis of this interpretation is prefiguration; that it does in fact provide an intelligible historical account; and that we have no means of testing its truth, but must accept it as true.

The author holds that Mark and Paul bear one another out, but that St. Paul does nothing to support the outline of the Marcan story. Few scholars would be prepared to build a history of Christ's life on any one proposed order or reconstruction of Q, and we cannot use it to check Mark's outline. And the Fourth Gospel, though written on a different symbolic basis, respects the Marcan outline. It is indeed the only historical outline we know. (Form-criticism, the author contends, is valid in principle; but it is only valid *after* the pattern of the writing has been discerned.)

We can, then, only understand the Marcan interpretation of the life of Jesus by tracing out the structure embodied in it. Dr. Farrer traces a pattern in the early healing miracles—building on the different combinations of exorcisms, cleansings, and restorations, and on this basis he traces five double cycles through the Gospel, in which the variety of presentation only serves to reinforce the essential pattern.

The historical conception which underlies this presentation of the story of Jesus is that of *prefiguration: i.e.*, the Old Testament prefigures the New, the litt[illegible] Gospel (chapters i.-vi.) prefigures the later ministry, and the later ministry prefigures the wider mission of the Church and the pre-enactment of the last things in the death and resurrection of Christ.

It must be left to historical scholars to pronounce on the validity of Dr. Farrer's thesis. The question is whether Mark is rightly to be thought of as *theopneustos*, and if so did he think in this way? One reflection which gives the present reviewer pause is the almost too complete success the author has in fitting Mark into this kind of scheme. Time and again the scheme seems in danger of breaking down, when Dr. Farrer triumphantly produces some ingenious explanation of the presence (or absence) of a disconcerting fact. The two feedings of the multitude, the Little Apocalypse, the ending at chap. 16, verse 8, all have a poetic inevitability which seems too good to be true; nevertheless, the thesis deserves patient examination, with gratitude for its freshness. H. CUNLIFFE-JONES.

Bible Key Words: (1) Righteousness. By GOTTFRIED QUELL and GOTTLOB SCHRENK. **(2) Sin.** By GOTTFRIED QUELL, GEORG BERTRAM, GUSTAV STAHLIN and WALTER GRUNDMANN. 82 and 96 pp. Adam & Charles Black. 7s. 6d. each.

Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament* is recognized as the indispensable foundation of all serious study in the field of Biblical theology. But even to students of theology who read German, Kittel remains inaccessible unless they happen to be near a good theological library, for the price of the work puts it beyond the reach of all but the wealthiest. In such circumstances, then, we are very lucky to have Mr. J. R. Coates's excellent translations of some of the more important articles. Two—"The Church" and "Love"—have already been noticed in this journal, and others are promised. The two now before us maintain the high standard

of their predecessors. It may be helpful to some readers if we give a sketch of the layout and general character of these books. The one on "Righteousness", for example, contains five chapters—Justice in the Old Testament, the Greek Idea of Justice, "Righteous", "Righteousness" in the New Testament, and Justification. The various Hebrew and Greek terms are exhaustively studied, and the reader has confidence that he is being given the most up-to-date and reliable results of scholarship as a foundation on which he may build his own studies. Whether he be scholar, theologian or parson in quest of sermon material, he will rejoice in these books.

H. F. Lovell Cocks.

After the Apostles. By John Foster. 128 pp. S.C.M. 7s. 6d.

A book must be commended if it fulfils its aims, especially if they are modest ones. This little book does not profess to be a history of the early Christian centuries: it aims at presenting to ordinary readers faithful pictures of evangelism in the generations immediately succeeding the Apostles. That aim it admirably fulfils, the author's broad knowledge setting into a lightly but accurately sketched background well chosen examples of early preaching and teaching. First we have a useful summary of what is known of the Apostles themselves apart from the Biblical records; then Professor Foster introduces us to Irenaeus, Tertullian, Justin, and the rest, showing them as vital people with messages relevant to their times, illustrating his story with excerpts from sources not readily available to ordinary readers. Particular attention is given to Origen both with friend (Gregory) and with foe (Celsus), and we are made to realize how few of our problems are really new. The old solutions are still relevant!

Professor Foster has intimate knowledge of China and of other mission fields, and helps his story with arresting parallels. Where the early Church and the younger Churches agree in differing from us, are we necessarily right? Faith-healing and demonology are two cases in point. One criticism: some of us are never happy about stories beginning: "There was a man in a certain town who . . . ". We like names, otherwise we don't like to cite the case as fact. The cases quoted on pages 69 to 71 would be more convincing if names and places were given. Nevertheless, it is an excellent little book. The ordinary reader will gain a real insight into the early centuries from it, and those who know a little Church History will find some lively flesh to put on their skeleton of facts and dates.

A. R. Vine.

The Fall of Jerusalem and the Christian Church. By S. G. F. Brandon. 284 pp. S.P.C.K. 30s.

This book is a reconstruction of Christian origins. It attempts, with great learning and persuasiveness, to throw light on Palestinian Christianity and bring it into clear antithesis to the position of Paul.

It begins by setting out the evidence of Paul, Acts and the Synoptics about conditions in the earliest Palestinian Churches. Then we have a brilliant summary of Paul's Christology, contrasted with that of the Jerusalem Church. Paul minimized the importance of the historical Jesus, but saw the universalist implications of the death of Christ, and was justified in using Hellenistic ideas to work out his soteriology. Next it is argued that the poverty of the Jerusalem church's interpretation of the Messiah's death is but one aspect of its nationalist outlook; it shared the political aspirations of the Zealots, though *Acts* suppresses this. Its opposition to Paul is revealed in his letters, and its campaign against him was successful, particularly after his death, when it must have looked as if there was little future for the Gentile Christianity he founded. The Jewish war altered this. Many Jewish

Christians threw in their lot with their Jewish brethren, and this is why we hear so little about the fate of the Jerusalem Church. The latter part of the book considers the Synoptics as evidence of reactions of churches outside Palestine after the passing of the original Church with its Jewish traditionalism and its claim to primacy. Mark aims to isolate Jesus from His Jewish setting; He is not simply the Jewish Messiah, but the Son of God. It is dated after 70, not only because certain traits imply the destruction of Jerusalem but because the situation in the Gentile churches required such a treatise to justify the development of Gentile Christianity after the catastrophe of 70 had shown Jewish Christianity to be under divine judgment. *Luke-Acts* was written to rehabilitate Paul after the temporary eclipse of his work. Matthew is regarded as emanating from Alexandria (presumably evangelised from Jerusalem and after 70 the centre of Jewish Christianity) with the object of explaining the Jewish catastrophe and exalting Peter against Paul. Alexandrian Christianity later conserved its Jewish heritage in a Hellenization of a non-Pauline type. Such a summary gives no idea of the richness of suggestion of Dr. Brandon's crowded pages. His array of evidence is impressive even when his inferences seem unjustified, and one is grateful for new stimulus to the study of the material handled. E. C. BLACKMAN.

St. Cyril of Jerusalem's Lectures. Edited by F. L. CROSS. xli + 83 pp. S.P.C.K. 12s. 6d.

The lectures given in the middle of the fourth century by St. Cyril of Jerusalem to his catechumens have both immediate and secondary value. There is a simplicity, a spirituality and a sincerity about them which will be of value in any age; and they are full of material for those concerned about creeds, liturgies and the trends of momentous times. It may be doubted whether better justice could have been done to them in 124 pages.

Canon Cross's introduction deserves unhesitating commendation. It is concise, orderly, documented, and gives all the kinds of information that are needed: historical setting, author, occasion, text, and the like. This could hardly be bettered in the limits of 40 pages. But the Greek text and the translation could have been made more valuable with little extra trouble. The excellently printed Greek text would have been even better if supplied with at least the more significant variant readings, and Church's translation, with footnotes emending it where desirable, would have been better placed on facing pages to the Greek. This is better both for those with little Greek and those with much—the former for information and the latter for comparison. We are left wondering as to the naïve brackets on page 39. In a text without apparatus the two words should come out. Church, of course, omits them. A. R. VINE.

The Norman Anonymous of 1100 A.D.: Toward the Identification and Evaluation of the So-called Anonymous of York. By GEORGE HUNTSTON WILLIAMS. 236 pp. Harvard Theological Studies, XVIII. Harvard University Press; London: Cumberlege. $2.50.

Among the MSS. given by Archbishop Matthew Parker to Corpus Christi College, Cambridge, is an anonymous Codex of 31 Tractates, many of them containing highly original observations in the field of medieval Christian doctrine, especially in the long and bitter argument concerning the relation of Church and State. It was written *c.* 1100. In 1897 Heinrich Böhmer, who was the first scholar in modern times to study the Codex, attributed its authorship to Gerard, archbishop of York (d. 1108), but in 1899 he withdrew this attribution, calling the author simply "the Anonymous of York". In 1935 Philipp Funk argued against a single authorship for the collection. In 1939 Harald Scherrinsky provided incontestable evidence for a single author

but preferred to dub him "the Anonymous of Rouen". In the present work Scherrinsky's conclusions are independently confirmed, and a variety of ingenious arguments are advanced for attributing the Codex to an archbishop of Rouen who was suspected of heresy. The conclusion is that although "there is no unequivocal internal or external evidence", "the most likely author" is William Bona Anima, archbishop of Rouen from *c.* 1079 to 1110.

The interest of establishing the Codex's authorship is heightened by its undeniable importance. The Anonymous worked out an odd Christology, by which the Kingship of Jesus was Divine, *per naturam* and in every way superior to His Priesthood, which was only human and *per gratiam*. "On the 'high' Christology of the Eternal Christ, the Anonymous grounds the power of rulers". "On the 'low' Christology of the Humble Nazarene *sacerdos* who had put off or rather concealed his royal nature, the Anonymous bases clerical authority". The King is Messiah, holy, *Christus, deus-homo,* his coronation an epiphany, obedience to him the meaning of Christian liberty. We are thus offered an extreme version of what later came to be known as the Divine Right of Kings, with the duty of Passive Obedience, set in the medieval context of flat opposition to the sacerdotal and papalist doctrine asserted by Hildebrand. The book is a model of scholarliness, except that it lacks an index. GEOFFREY F. NUTTALL.

John Bunyan: The Man and His Works. By HENRI TALON (trans. BARBARA WALL). 340 pp. Rockliff. 25s.

The French original of this work was reviewed in this journal by Dr. G. F. Nuttall. An English translation has now appeared, and certainly merits a second notice.

Studies of John Bunyan and his work are legion; but it may be doubted whether a more comprehensive study could be found within the compass of 340 pages. The book is well planned, covering Bunyan's life and times, his personal and literary development, the gradual crystallization of his outlook, and a detailed critical analysis of his successive works. The whole study is marked by that blend of objectivity and detached critical judgment which alone can justify a work of this nature. The author carries us with him, and we soon feel that his judgment is to be respected, even if we do not agree with him on all points. Those already familiar with the main facts of Bunyan's life and with the *Pilgrim's Progress* will be glad to have their knowledge put into this wider and deeper setting. Many may be surprised to learn that Bunyan borrowed so much of his material. But so did Shakespeare and Handel: genius is revealed in the recasting.

A stimulating essay might be written on the illustrations. Samples are given of attempts to illustrate the Pilgrim's Progress dating from 1679 to 1947. Only an artist is entitled to criticize them from the technical point of view. But the philosopher is surely entitled to ask to what extent much modern art is symptomatic of a deep psychopathic *malaise*. A psychoanalyst could write a most illuminating treatise using the illustrations facing pages 100 and 294 as his texts. We thank Professor Talon for giving us these significant illustrations.

Finally, we commend a good index and a valuable bibliography, covering the wide background as well as the actual theme; and a careful and very competent translator. A. R. VINE.

The Sacrament of the Lord's Supper in Early Methodism. By JOHN C. BOWMER. 244 pp. Dacre Press: A. & C. Black. 25s.

Methodism "was a sacramental as well as an evangelical revival". "The Wesleys went so far as to regard the Lord's Supper as the chief means of grace". "Failure to 'Do this' is tantamount to disobedience". "No man

can have any pretence to Christian piety who does not receive" the sacrament, Wesley wrote, "not once a month, but as often as he can". For himself, "he communicated with the same constancy at the age of 86 as he did at 36".

"By the rules of their society the early Methodists were obliged to attend regularly the Sacrament of the Lord's Supper at the parish church". But "in some cases Methodists were refused access to the Lord's Table, and in other cases they themselves could not conscientiously" go there. What then? Surely, if it was so vital to their piety, Methodists might have the sacrament from the hands of their lay-preachers? But no. "It was a fixed principle in Wesley's life that there could be no administration without ordination". Nor would even Wesley himself administer, so it appears, out of London, Bristol and Norwich. In London "he was compelled to enlist the services" of "John Jones, who had been ordained by a Greek bishop". In Norwich "he had trouble", for twice preachers "took it upon themselves to administer, and thus precipitated a crisis," till Wesley's "sanity prevailed" and their administration ceased. Elsewhere Methodists who could not, or would not, go to church had to live without the sacrament.

Wesley's reply to the charge of inconsistency in allowing laymen to preach but not to administer is interesting. For lay-preaching "there is an absolute necessity": without it "thousands of souls would perish everlastingly". But for lay administering there is no such necessity, "seeing it does not appear that, if this is not at all, one soul would perish for want of it". Where are we now?

In 1784 and 1785, to his brother Charles' horror, Wesley "assumed the episcopal character" and laid hands on preachers, that they might administer in America and Scotland respectively; even so, "it was understood that if any of the men returned to England they must . . . cease to administer", which, not unnaturally, "greatly annoyed those affected". At last, within two years of his death, Wesley ordained men to administer in England also. So far had he come from his reply 50 years earlier to Bishop Butler's charge, "I hear you administer the Sacrament in your societies": "My lord, I never did yet, and I believe I never shall".

Reference to the precedents provided at certain points by Dissenting usage would have been useful, even if "Methodists are not Dissenters". The book covers considerably more ground than the points of frequent communion and lay administration discussed above, and is well written.

GEOFFREY F. NUTTALL.

The Methodist Heritage. By HENRY CARTER. Epworth Press. 15s.

The author says this work "is offered as a tentative reply to the question focused for me at Amsterdam: What is there in Methodist history and experience which bears directly on the new endeavour of Christ's Church on earth to recover her unity?" The book will be the more attentively read as coming from one whose work under the World Council of Churches for refugees has done so much for the Ecumenical Movement and for humanity at large: it is work which needs to be even more widely known and honoured than it is.

The book is, however, rather more and rather less than it purports to be, since apart from a brief Prologue and a brief Epilogue the main part is devoted to a reassessment of the teaching and practice of the Wesleys. As a Methodist Mr. Carter could hardly begin anywhere else, and very skilfully he shows how John Wesley's conception of catholicity, and his concern for the Evangelical Experience, purity of doctrine, holiness, the centrality of worship in the Sacrament, the ministry of the laity, and the evangelical and

social outreach of the Gospel are all ways in which his message is relevant to the Ecumenical Movement in our own day. His case is a good one, and it is fully documented with quotations from the Wesleys' prose-writings and hymns.

But the book and its thesis are open to two main qualifications. In the first place, although Mr. Carter gives full acknowledgment to the influence which the Moravians, the writings of Luther, and the Book of Common Prayer exerted upon Wesley, it is not pointed out that, despite prejudices, Wesley's teaching had much in common with doctrines which were already within historic Protestant Dissent, and to which his preaching and his brother's hymns gave new life and power. Similarly with Evangelical Experience, the ministry of the laity, and the missionary and social implications of the Gospel: they were all elements within the older Dissent, which the Wesleys, and Whitefield, drew into new life.

In the second place, although Methodism must inevitably begin with the Wesleys, are we to assume that its doctrine and practice have been static since then? There were features within the later development of Methodism which have mitigated against the unity of the Church. The foundation of "The Missionary Society" in 1795 has been described by the American Methodist, Henry Van Dusen, as the first step in the modern Ecumenical Movement, but what was it within Methodism which led it to contract out of that society during the early years of the nineteenth century? Does Methodism today say exactly the same things that John Wesley said in 1740, or, for that matter, in 1791, for it is with Methodism today that the Ecumenical Movement will have most to do? These questions need an answer.

But these criticisms in no way modify the importance of this book. It is essential that the great Christian Confessions should look to their origins and review their faith and practice in the light of the Ecumenical Movement and all that it implies. The Rev. Henry Carter and the Epworth Press are to be congratulated on having led the way in this reassessment.

R. S. Paul.

The Church of South India. By A. E. J. Rawlinson. 128 pp. Hodder & Stoughton. 7s. 6d.

The Bishop of Derby devoted the 1950 Lichfield Cathedral Divinity lectures to a discussion of the relationship between the Church of England and the Church of South India. The lectures deal mainly with the attitude of the Anglican Communion, especially as expressed at the Lambeth Conferences of 1930 and 1948. Free Churchmen will probably be most interested in the discussion (pp. 81-103) of the findings of the Lambeth Conference 1948 and the Convocation Report on *The Church of South India,* and in the penetrating criticism of the view of the minority at Lambeth, that "it was not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons (of the Church of South India) in the Church of Christ, or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons" (p. 84)—a view as to which the Bishop's criticism is the more devastating because it is stated so dispassionately. An appendix (pp. 106-127) contains *The Service of the Lord's Supper or the Holy Eucharist,* provisionally authorized for use in the Church of South India—a liturgy remarkable for its richness and beauty. There is a brief bibliography, mainly of Anglican official documents. Although the lectures were addressed to Anglicans and will be mainly of interest to them, many non-Anglicans who are concerned for both the unity and the mission of the Church will welcome its desire "that the full riches of the Catholic

inheritance of the Anglican Church should, so far as may be practicable, be poured into the South Indian Church" (p. 102) and will acknowledge a like duty to see that the riches of the other traditions now united in the Church of South India are equally fully given to it. R. K. ORCHARD.

A Prophet of the People, 74 pp., and **Gita: Meditations,** 138 pp. By T. L. VASWANI. Gita Publishing House, Poona. 4s. & 10s. 6d.

T. L. Vaswani has been named with Gandhi and Tagore as one of the three spiritual leaders of India. While still in his twenties he went to Berlin as India's representative to the World Congress of Religions. He is the author of over 40 books in English and over 200 in the vernacular. *A Prophet of the People* is an interpretation of the teaching of Guru Nanak (died 1539), sometimes known as the St. Paul or the Luther of India on account of his travels and his reforming spirit. *Gita: Meditations* is a series of brief paragraphs, expository, hortatory and reflective, inspired by the Bhagavad Gita. Both books give evidence of wide, though not profound, culture. They are the work of a man whose sincerity and fervour cannot be doubted. But they are too facile and diffuse to impress a Western reader, particularly one who is unacquainted with the Upanishads and the technical terms of Indian mysticism. The reader must also make allowances for poor type, careless proofreading, and a peculiarly repellent species of pseudo-Biblical English. P. A. SPALDING.

Psychology, Religion and Healing. By L. D. WEATHERHEAD. 544 pp. Hodder & Stoughton. 25s.

This work presents a systematic comparison of religious and psychological methods of healing from primitive times to the present day. This historical survey, taking in its sweep Ancient Greece, the Bible, the Christian Church and modern medical and psychological science, should prove a valuable background to the consideration of the relationship between religion and healing in our own time. This question has been forced to the front by the pressure of hard facts. No longer can man be divided into body, intellect and soul, and referred piecemeal to doctor, educator and parson. It is established beyond all doubt that man functions as a whole person, and bodily illnesses, intellectual inhibitions and religious problems are all together symptoms of a basically disturbed personality. There is no escaping the challenge of the facts, and Dr. Weatherhead's book will help many people to appreciate with clearer and less confused minds the issues involved.

It is to be hoped that his searching treatment of the Laying on of Hands, Lourdes, Christian Science, Faith Healing Missions, and prayers for healing, will be very widely read, as also his careful handling of the way in which scientific and medical knowledge and religious faith and experience must go hand in hand. His emphasis on the fact that religion is not to be debased into a mere method of healing is important. Perhaps most welcome of all is his insistence that faith is not a cause of cure; it is rather a personal relationship to God in which it is possible for the human person to function in the fullest and freest and most normal way, so that a cure of whatever is disturbed can take place. H. J. S. GUNTRIP.

Nervous Disorders and Religion. By J. G. MCKENZIE. 183 pp. Allen & Unwin. 9s. 6d.

This is a companion volume to *Nervous Disorders and Character,* comprising the Tate Lectures for 1944 and 1947. The two books inevitably overlap in dealing with such subjects as inner conflicts and guilt. But in this volume Professor McKenzie addresses himself to a more general task,

that of outlining a theory of human nature relevant to man's moral and religious orientation. He stands firmly in the line of 'personalist' thought in psychology. Going beyond the increasingly outmoded doctrine of instincts, he sets forth a theory of fundamental needs, biological needs for self-preservation and reproduction, and personality-needs for affection, status and rational unity in which the overriding need for "self-realization as a harmonious whole" is satisfied. In working out the problems this leads to, McKenzie bases himself on Karen Horney's theory of conflicts between dynamic and, when anxiety-ridden, neurotic character trends.

This is a great advance on instinct-theory and allows for a full recognition of the 'person' in psychological theory. However, there are difficulties in this type of theory. A human being can hardly be conscious of a need to realize personality as a harmonious whole, until conscious of internal division. Recent psycho-analytic research rather takes the line that the self is a dynamic unity which is split or disrupted by frustrating object-relations internalized in the structure of the personality.

Our trouble is not our bad and conflicting impulses, but the bad though indispensable objects who arouse them. We repress, not instincts (Freud) or character-trends (Horney), but the mental replicas of frustrating and frightening 'persons' with whom we continue to have very disturbed relations in our inner unconscious world (Fairbairn).

In Lecture V on *Spiritual Healing* McKenzie deals with the same questions as Weatherhead (in Psychology, Religion and Healing), and in Lecture VI his treatment of the Religion of Law and Authority may be compared with Fromm's thesis (in *Psycho-Analysis and Religion*). The appearance of these three books shows the concern felt about these vital problems. McKenzie's correlation of the *telos* of man with the image of God in man is a valuable thought, as also his all too brief paragraph on the idea of God as produced, not by projection, but by noe-genesis (Spearman).

H. J. S. GUNTRIP.

Psycho-Analysis and Religion. By ERICH FROMM. 126 pp. Gollancz. 10s. 6d.

This is the second of two sequels to *The Fear of Freedom*. *Man for Himself* dealt with ethics; this book with religion, from Fromm's own humanistic and psychotherapeutic approach. Both are interesting and useful without having the power of *The Fear of Freedom*. Strictly speaking the book should be called *Psychotherapy and Religion*, for Fromm's handling of his theme is from the point of view not of psycho-analytic concern with the deep psychopathology of infancy but of a socially and morally oriented psychotherapy. His thesis is that psychotherapy, while it cannot ignore 'social adjustment' and symptom-treatment, has become a 'cure of souls'. Its real aim is to liberate man for the fulfilment of his whole nature, weaning him from infantile dependence on parents and parent-substitutes such as the authoritarian church, state, class, or ideology, and setting him free to live as an independent mature adult. He defines religion as "any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion." Religion, which is essentially an experience of object-relationship, is treated by Fromm as the system of ethical ideals which he holds to be the core of all religions and of humanistic philosophy (and psychology). The psychology of religion cannot be adequately dealt with on these lines, and there is far more to be said on the subject than Fromm even hints at. From this standpoint the book is disappointing and inadequate, yet it is a book to be warmly recommended to all Christian thinkers. H. J. S. GUNTRIP.

Natural Science and the Spiritual Life. By JOHN BAILLIE. O.U.P. 5s.

Biology, Man and God. By ROGER PILKINGTON. Lutterworth. 5s.

Here are two more discussions of the relation between Christian faith and the scientific approach to the nature of the world, each at 5s. Their value, however, is as different as the type of audience to which they are addressed.

The 1951 meeting of the British Association was addressed by Dr. John Baillie on Natural Science and the Spiritual Life. Rejecting solutions which divide human experience into compartments (we are all men of science and of faith), this important essay, with the help of the Phaedo, focuses attention on the distinction between efficient and final causation. Whereas ancient science sought to discover the purpose and pattern of the whole, and then deduce the details, Bacon and Descartes rejected from science all explanation in terms of ends; and Professor Baillie, like many recent writers (*e.g.*, Michael Foster, whom he quotes), emphasizes the religious basis of this rejection. The Christian doctrine of creation holds that the pattern is hidden, that the specific nature of the world is contingent upon God's will; only with such a background was the rise of modern science possible. In turn, the scientific acceptance of nature as an impersonal "given" contributes a vital element to spiritual life, demands a discipline which, however distressing, is necessary to faith; whilst faith encourages investigation by belief in the meaning and purpose of the world, and informs the ends for which man shall employ his regained control over nature.

This courageous approach deserves wide attention, not least because it avoids the errors of those popular apologists who, being in the succession of the comforters of Job, "come forward with simple solutions". "By making faith too easy, they rob it of its depth" (p. 34).

By such a criterion may we judge Roger Pilkington's essay, based on his Montgomery Memorial Lectures, under the imposing title "Biology, Man and God". Concerned by "a bewildered state of mind among young people" (p. 7) the author examines the theory of the origin and evolution of living things, describing simply (perhaps too simply, v. the rabbits, p. 32), with chapter headings and anecdotes reminiscent of a certain type of school textbook, the working of natural selection, on a basis of random mutations, and the "solid Victorian" outlook, based on *Genesis*, with its "sense of a firm underlying purpose in the special creation of man". It is randomness as the keynote of the scientific account that is emphasized, and randomness which is attacked. The improbability (mathematical) of a chance formation of a protein molecule, the incompleteness of the mechanical explanation of the development of specialized organs, are expounded forcibly, and lead up to the hope "that the more common-sense point of view, that structures are in fact more purposive, will gradually return to science" (p. 73). Is it as simple as that? Will this satisfy thoughtful young people with a scientific training? How will they react to the grammar (*e.g.*, of p. 21) and the vagueness (p. 49 suggests that the first form of life was "something like the precursor of a virus")?

There is a final helpful chapter on human conscience and instinctive behaviour, and on the nature of miracles, and a valuable appended bibliography.

E. H. PYLE.

RELIGION

LIFE AND WORK

The Practice of Evangelism. By BRYAN GREEN. 256 pp. Hodder & Stoughton. 10s. 6d.

Some readers will perhaps start with a prejudice against a book on evangelism by one who is himself a "successful" evangelist. There is no doubt about the success of Canon Green, for he can draw vast crowds in any continent. This may be due in part to his magnetic personality, but it is due also to the strength of his Christian convictions, his knowledge of the methods of evangelism and his insight into the hearts of the people to whom he preaches. Many readers will discover that this is not at all the kind of book they would have expected from one whose great reputation rests so much on his evangelistic enterprises. It is a sound, systematic and balanced treatment of the whole subject. Canon Green has no use for emotionalism, though he rightly insists on the importance of emotion. He emphasizes especially that evangelism is not primarily a matter of special missions—though these have their place—but that it should be the constant activity of the whole church in every part of its life. He discusses in detail evangelistic preaching and the art of personal dealing, and has useful practical appendices on such subjects as publicity and the training of the laity for evangelistic work. The book consists of the Moorhouse Lectures which Canon Green has recently delivered in Australia, and it has a plain, straightforward, conversational style. It is, of course, written from the standpoint of an Anglican—a "broad" one who began his life as a Congregationalist—but there is little which is not applicable to all denominations. Congregationalists, in particular, should give heed to the book as they prepare for the next stage of the Forward Movement. It ought to be read by every minister and deacon. L. J. TIZARD.

Club Leadership Today. By BASIL L. Q. HENRIQUES. 316 pp. O.U.P. 10s. 6d.

When Mr. Henriques published his *Club Leadership* in 1933 it was received with gratitude and delight by many who were engaged in club work. There were, and still are, sharp differences of opinion among club leaders on some aspects of club life, and not all agreed with everything Mr. Henriques had written, but everyone recognized that it was a book by a man who knew his job. Now, after more than 39 years' experience in the great Bernhard Baron St. George's Jewish Settlement which he founded and led, he has given us something more than a revised version of the original book. So many changes have taken place since 1933, and especially since the Education Act of 1944, that the book had virtually to be re-written. Both as a club leader and a magistrate Mr. Henriques knows the problems which confront boys. He is under no delusions, but his faith in the club method, when it is properly constructive, is unabated. He is as convinced as ever that religion must be the basis of all worthwhile club work, and the fact that he is a Jew does not make what he has to say of less value to Christians. The book deals with even the smallest details of club life and administration. It is, indeed, difficult to think of anything which is not mentioned, and by this work Mr. Henriques will make himself the guide, counsellor and friend of another generation of club workers. L. J. TIZARD.

The Lord's Supper: A Baptist Statement. Edited by R. L. CHILD. Carey Kingsgate Press. 2s. 6d.

It cannot have been easy to prepare a statement on the Lord's Supper which would be acceptable to all Baptists; but those who prepared this statement, under the guidance of the late Principal P. W. Evans, have come as near success as any are likely to do. Within a brief compass the general attitude of Baptists to the Communion Service is described, and different emphases are carefully and sympathetically noted. The general bias of the statement, however, is towards 'open' communion. After a general statement several practical issues are dealt with, such as the relation of the Lord's Supper to Church Membership, occasional observance, broadcasting the Communion Service, and so on. Baptist ministers will find this a useful handbook to give their young people; interested observers from other denominations will be able to look at their Baptist brethren with more understanding eyes; and while there is no indication of any liturgical sense, many will be glad to find so much sacramental teaching with which they agree.

JOHN HUXTABLE.

The B.B.C. Hymn Book. Oxford University Press. Words only, 6s.; full music edition, 12s. 6d.

The B.B.C. Hymn Book is an admirable achievement. Originally designed as a book for studio services, it has developed into a fully equipped book suitable for use in churches. In our view, those churches of the Anglican order which at present, in order to accommodate a wide and liberal variety of religious apprehension, use *Songs of Praise*, could very well change to this and be the better off. Its choice of hymns is catholic in the best sense. Charles Wesley's "Away with our fears" and "All glory to God in the sky", Watts's "High in the heavens eternal God" and "Give to our God immortal praise", Arnold Thomas's "Brother who on thy heart didst bear", Doddridge's "Jesus my Lord, how rich thy grace" stand alongside the great hymns of the Middle Ages and the classics of Anglicanism. A little more boldness in selecting the treasures of non-Anglican traditions, and it would have been a formidable competitor for Free-Church books; but this it is not. A very few brand-new hymns appear, and mostly these are unimpressive.

Musically the book sets a high standard. There are a large number of tunes by three of its editors, and many of these are first-rate. The compilers have discovered some fine things from older sources. ERIK ROUTLEY.

The Plain Man's Christ. By D. W. LANGRIDGE. 254 pp. Independent Press. 7s. 6d.

Both parts of this title are ambiguous. The plain man is not so plain after all; and is this really a book about *Christ*? The author is well-known to have style, a gift for the vivid phrase and the flash of insight, a sensitive hand on the pulse of the age, and a downright shrewdness, all of which his latest book displays in full measure. Moreover, the author's personal devotion to Jesus shines throughout. Yet, interesting as it is, this is a disappointing book. Mr. Langridge has an intriguing penchant for standing on his head and telling everyone what things would look like if they were different; but sometimes he forgets that he has chosen to see things as they are not, and produces some results which must confuse the plain man. Sometimes, too, his effort after originality results in his being merely crudely striking, as when he speaks of the inhumanity of Christ. Yet the fundamental weakness of this book lies deeper, in the author's failure to get any theological bearings. He is content with a journalistic religion—'divine sportsmanship' and 'playing to the whistle'. Is it a mere homiletic device

or sheer theological indiscipline which makes Mr. Langridge declare that he does not know what sinlessness is and then proceed to talk of the moral stature of Jesus and produce almost exactly the same result as if he had known about sinlessness all along? Is it really true to say that we do not know what sin is? The cause of this theological confusion is, surely, Mr. Langridge's uncertainty what to believe or why. He seems incapable of believing anything the Bible says unless he can find some non-biblical reason for doing so. He dislikes theologians and dogmatists, though if a scientist or the right kind of economist speaks the dislike of dogmatism noticeably wanes, for if they say so, then it is so. Indeed, this dislike of dogma is so intense that the author not only sweeps aside the theologians, but the Apostles as well. And here his instinct is right, for the Apostles were theological men; but if we depart from the *kerugma* which they proclaimed are we really preaching the Gospel? This is an attempt to lift Christ out of the context in which the New Testament sets him and interpret him with other than Biblical categories; the attempt is a failure, for the categories the author uses are all broken; and in the end it is by no means clear what Mr. Langridge would say to the question, "What must I do to be saved?" which is what the plain man most wants to know. JOHN HUXTABLE.

The Church and Peace (F.O.R., 6d.), by John Ferguson, is a commentary upon the international situation prompted by the British Council of Churches' pamphlet, "Is It Peace?" It is a reiteration of the claim that pacifism is the only Christian way. When it calls for "a fresh approach to Russia in a new spirit at the highest levels" one would like to know what plan of action this cliché masks, if any; or what response an honest man might expect.

W. G. Bebbington is an anthologist of some experience. He now gives us a collection of stories from the Bible, *And It Came to Pass* (Allen & Unwin, 7s. 6d.; schools ed., 3s. 6d.). In 123 pp. we have 28 extracts in the language of the Authorized Version. It is noteworthy that only one quarter of the space is given to the *N.T.*, and that there is not a single parable nor anything from the great storybook of the *Acts*.

An attractive book of missionary adventure has sold so well as to need reprinting within a year. It is *Adventure Islands*, by E. J. Edwards (Livingstone Press, 2s. 6d.). It is just the stuff for a boy or a girl of 12.

Among material for study-groups a very high place must be given to Prof. H. E. W. Turner's *The Life and Person of Jesus Christ* (S.P.C.K., 1s. 9d). The eight sections are headed, How do we know of the life of Jesus? (2); How did Jesus live?; What did Jesus teach? (2); What Jesus knew Himself to be; How did the earliest Christians come to think of Jesus?; and, What does Jesus mean today? Here in 62 pp. is matter in abundance, suggestive questions for discussion and a helpful bibliography.

The United Society for Christian Literature is putting out a series of *Bible Guide Books*, the first eight of which are to hand. Each is 12 pp. long and costs 6d. The style is commendably simple. No aim is stated and one can but guess that the target is the beginner, say the 15-year-old Primary Department teacher. The idea is excellent, but it must be owned that the quality of the performance varies, and in some of them is rather disappointing.

There is a streak of practical sense in Methodism which is nowhere better displayed than in the organization, training and care of its 25,000 Local Preachers. For them the Epworth Press produces a steady supply of helps of one sort or another. They are now offered *The Preachers' Handbook, Number Two* (Epworth, 7s. 6d.). This is the work of a team of eleven

writers and an Editor, Rev. Greville P. Lewis. There are three Introductory Articles on Methodism in the Church Universal, The Preacher's Reading and The Preacher's Use of the Hymnbook. Then come Six Studies on the Christian Year, four of them doctrinal and one each on the School Anniversary and Harvest Festival. Finally there are two General Studies, one on the doctrine of the Church and the other on St. Paul. The matter is excellent, scholarly, clear and of greatest use to those who will work at it hardest. Of the companion volume more than 10,000 copies have been sold. That is not surprising. It can be highly commended to Local Preachers—and Ministers.

In a characteristically provocative sentence T. R. Glover once asked, "What is the good of reading a book when you agree with all that's in it?" The answer may be found by reading *If Any Man Minister* by E. D. Jarvis (Hodder & Stoughton, 7s. 6d.). These Warrack Lectures on Preaching for 1950 are not what is commonly called profound, nor are they strikingly original. They are a harvesting of that experience which is common to us all, put simply and quite briefly. But no minister will read them in vain; and because of that brevity and simplicity this is a book which is entirely suitable for the eager lay-preacher. The five chapter headings well summarize the contents: The Preacher as Evangelist, as Craftsman, as Teacher, as Minister, and as Man. Although the main theme is the sermon, there are sound things said about public prayer, talking to children, wedding and funeral services (with judicious criticism of the pomposities of *The Book of Common Order*), and even about the wearing of a clerical collar.

When a book has been prepared from MS. papers and published after his death against the express wishes of its author, there should exist strong justification for such action. *A Dialogue with God,* by John Oman (Jas. Clarke & Co., 7s. 6d.), reaches us under those conditions. It consists of sermons and addresses delivered by Oman 50 years ago, although the reader is rarely aware of that fact. This is preaching at its best and most lasting, a feast for the mind and nourishment of the soul. The construction is clear and the style is crisp and quotable sayings abound. One is almost tempted to tackle *"Grace and Personality"* for the fourth time: which is surely sufficient eulogy of the present volume. JOHN WILDING.

A Book of Festival Services. By CONSTANCE PARKER. 157 pp. Independent Press. 5s.

This book contains 18 orders of service for festival occasions, sacred and natural. If any minister hopefully expects liturgical assistance from this volume, he will have to think again, for Miss Parker has in mind not normal morning or evening worship, but a dramatic or semi-dramatic presentation of material which illustrates the meaning of this or that Festival. All age-groups will assist from the youngest to the Church Secretary, who, in a memorable stage-direction, is at last allowed to stand among the wise men! There is a great deal of valuable material here, which many will be glad to have; but it is to be questioned whether very many will wish to use it in precisely the way Miss Parker envisages; and it is open to grave doubt whether such use would be for the good of our Churches. As an afternoon service at the Sunday School Festival, yes; but not as an alternative to the preaching of the Word and the administration of the Supper on Easter Day.

JOHN HUXTABLE.

A Sleep of Prisoners. By CHRISTOPHER FRY. O.U.P. 6s.

The revival of religious drama is one of the most interesting literary phenomena of our time. Can our contemporary situation and its problems

be given dramatic expression so as to simplify and concentrate thought and feeling at those points where the spirit of man most needs vision and strength? Mr. Christopher Fry states our problem thus: since all action seems to lead to violence and violence leads to evil, how is mankind to find the strength which is beyond violence? Non-resistance is in itself no solution: "A stone forbears when the wheel goes over, but that is death to the flesh". The remedy is to "believe with the long courage of truth", for good is "Stronger than anger, wiser than strategy". This simple theme is worked out in an elaborate design. The four characters are prisoners of war confined in a church. They discuss the wisdom of doing something or of doing nothing. The action of the play is the conflict between the doers and the indifferentists—David nearly strangles the friend who idles away the empty hours on the church organ. This leads to the examination in their dreams of the springs of human action. Stories from the Bible provide the illustrations—Cain and Abel, Abraham and Isaac, David and Absalom, and finally Shadrach, Meshach and Abednego walking in the midst of the burning fiery furnace. In their dreams they discover that "to be strong beyond all action is the strength to have", i.e., the strength to trust the good. They wake and consider whether mankind can find it. The poet's device is to reveal in their dreams what each man really is, not what he thinks he is. The play therefore makes great demands upon the imagination of spectator and reader, perhaps too great, but it is a fine statement of the Christian paradox of conduct—turning the other cheek, going the second mile—which is so much greater than mere non-resistance.

J. M. Phillips.

Active Service, by Walter W. Bottoms (Carey Kingsgate Press, 1s.), is a modern Medical Missionary Play set under war conditions in Burma and centring round a hard-boiled, cynical British Army Captain. One of his men is wounded and he contracts malaria. The staff of the Mission Hospital save their lives. Through what he sees there the Captain, in the end, is willing to put his own life in danger for the sake of a poor native woman. The writer has had the courage and insight not to reveal the human end of his plot. We are left wondering whether he lives or dies. But as we wonder we realize that it does not matter, for the end is victory, the victory of the Cross in the life of yet another human being. The characterization is good and there is plenty of movement, but above all the Gospel and its power is preached realistically with complete absence of sentimentality. A challenging play, worthy of note, and not only for Missionary occasions.

The play, *The Man who played Judas,* by Charles William Wright (Religious Drama Society, 1s. 6d.), is a study of a guilty conscience. The scene is set in Latin America. The story is of a man (Pedro) who betrays his friend for the sake of a girl whom they both love . The girl dies of grief. Pedro thus loses both friend and lover and his crime avails him nothing. How can he make amends? The easy way out is Judas' way—suicide. Judas under the guise of a "Stranger" appears to him as he is about to hang himself. The Stranger preaches the gospel of forgiveness to Pedro. It is no easy gospel. It is costly. It is the hard way made possible only in Christ's strength. It is to be hoped that this play will be as widely performed in Britain as it has already been in Canada. Though primarily a religious play it has a sufficiently wide appeal for general use. The characters are three men and one woman, all finely portrayed. It is a play which is "preaching" in the way that religious plays should preach.

Black Sheep, by Beatrice Saxon Snell (Friends Home Service Committee, 1s.), is a much slighter play. Nicholas Farthing, foreman to a Quaker shoe-

maker, is a Quaker "black sheep" whom some would like to run from the fold, but he is fundamentally a trustworthy man with a sense of vocation; he is honest with himself and knows his weakness. His sense of loyalty and vocation and at the last the revelation of Scripture give him strength over his weakness. It is a human play (for five men and three women) which brings religion into life. J. S. WRIGHT.

ALSO RECEIVED

Our Witness to an Uncertain World, by T. F. Green. 12 pp. Friends Home Service Committee. 9d.

An Experiment in Worship, by Ian Thompson. 47 pp. S.C.M. 2s. 6d. An experiment based on distinguishing Agape from Eucharist.

John Bunyan speaks to us to-day, by E. S. Woods. 24 pp. Lutterworth Press. 1s. 3d. A sermon by the Bishop of Lichfield.

The Land of Beulah. Anon. 59 pp. Independent Press. 4s. Gracious counsel for old age.

The Touch of Healing, by H. E. Berry. 20 pp. Independent Press. 9d. Readings and prayers for the ill.

War is Contrary to the Will of God. Friends Book Centre. No price; presumably free for postage stamps. Concise statements of their positions by the Churches and other bodies which are historically pacifist.

Love and Marriage, by R. W. Hugh Jones. 32 pp. Alliance of Honour. 1s.

The Friendship Calendar, 1952. Livingstone Press. 3s. Twelve missionary scenes, with well-chosen quotations.

Holy Night, by D. M. Roberts. 20 pp. Epworth Press. 9d. A nativity play, simple, reverent, and of fitting dignity.

Children of Jerusalem, by D. M. Roberts. 16 pp. Epworth Press. 6d. The significance of Good Friday as realized by an aged shepherd and some children in Jerusalem. Good quality blank verse.

The Awakening of Shanti-Ma, by H. and M. Limb. 32 pp. Carey Kingsgate Press. 1s. A missionary play of India.

A Visit to Papua, by Bertha Krall. Livingstone Press. 3d.

MISCELLANEA

Selected Writings of Mahatma Gandhi. Selected and introduced by RONALD DUNCAN. Faber. 12s. 6d.

Of the great personalities of our age few, if any, are harder for us Westerners to understand than Mahatma Gandhi. This book, with its full and apt selections from his writings, does not solve the enigma but, instead, provides material on which to form a judgment. In his very interesting Introduction, Mr. Duncan tells us how first he got to know Mr. Gandhi in 1937. A strike had occurred in the Rhondda Valley, and thirty miners remained down in the pit. Mr. Duncan, then only 22, went there and passed down to the leader a message urging him to continue his passive resistance. When the strike failed, he wrote a pamphlet about the matter and, as nobody would sell it when it was printed, he "posted the copies away to anybody whose name came to my mind. One of these was, of course, Mahatma Gandhi." A correspondence followed and in the end he asked to meet Mr. Gandhi and received an invitation to go to Wardha and, on "Dick" Sheppard's advice, sailed to India to do so and enjoyed many hours of personal instruction; the reports of this throw much light on Gandhi's spiritual development.

The extracts seem admirably chosen. They include expositions of Gandhi's interpretation of the *Gita;* the account of his trial and condemnation in 1922; his well-known *Appeal to Every Briton* in which, writing in 1940, he bade us lay down our arms and invite Herr Hitler and Signor Mussolini to take what they want of our "beautiful island". Those who imagine that Gandhi was a Christian would do well to read his emphatic claim to be an orthodox Hindu; for him "the central fact of Hinduism" is "cow protection". "My zeal", he writes, "never takes me to the rejection of any essential doctrine of Hinduism." Yet the Hinduism he affirmed was a Hinduism radically changed, for he rejected altogether "untouchability". "As I love Hinduism dearer than life itself, the taint has become for me an intolerable burden." Elsewhere he writes, "Jesus, in my humble opinion, was a prince among politicians" and acknowledges his debt to that interpretation of the Sermon on the Mount he owed to Tolstoi.

Of special interest is the section containing the correspondence between Gandhi and Lord Linlithgow, the Viceroy. Lord Linlithgow not unnaturally referred to Gandhi's threat to fast as "a form of political blackmail" but, as Mr. Duncan says, "I believe that this correspondence not only shows the deep respect in which Gandhi was held even by the Government which he sought to overthrow, but that Lord Linlithgow's letters reveal the best qualities of English authority. His letters are not only tolerant but friendly; they are dignified and firm, yet also kind. They show the virtues of a governing class over a mere bureaucracy."

New to many of us and most deeply interesting are the sombre extracts from Gandhi's Diary written at Delhi after his purpose had been achieved and India had obtained Dominion Status. The outbreaks of violence which followed occasioned him the deepest sorrow and, although he hoped to live till he was one hundred and twenty-five, he was happy in the occasion of his death, for his murder by a Hindu, and not by a Muslim, did much to assuage communal strife.

SYDNEY CAVE.

New Hopes for a Changing World. By BERTRAND RUSSELL. 218 pp. Allen & Unwin. 9s. 6d. (paper edition 5s.).

I found this book more intelligible when, rather too late, I turned to the publishers' "blurb" and discovered that it is based upon some "broadcast lectures". This origin goes far to explain the witty and pungent essays which compose the volume. The writer's assignment is not clearly stated, but it might appear that he was instructed to be comforting. He faithfully reminds us that none of us may be alive in a week or two, but he assures us that even if a third world war should come upon us, it will only postpone the better age to which mankind will attain when it has learnt to be intelligent. This is a notable faith, which appears to be at variance with the more sombre outlook of other chapters and to have no principle in the author's sceptical philosophy upon which to rest. Still, it is comforting to be comforted even a little. He aims his barbed wit at the Russian Communists, but he seems to dislike the Americans too much to be witty about them. He tells us that "in a great natural laboratory, nature, starting with hydrogen, arrived by various stages at a number of elements", a very pretty piece of mythology; but he comes down to earth in other judgments, as when he points out that "modern industry, in fact, is a kind of rape. All the long astronomical and geological ages during which the materials which we find useful have been built up, contribute a moment's blaze, a moment's frivolous exuberance. But when his fireworks are finished, what will become of industrial man?" We may note with satisfaction that the writer believes in the British way. He says: "The French Revolution and the Russian Revolution, in spite of rivers of blood, did not achieve nearly so much towards economic equality as has been achieved in Britain in recent years, without any violence whatever". N. MICKLEM.

Lest We Forget, by R. J. Drummond (158 pp., Ettrick Press. 10s. 6d.), comprises the reminiscences of a former Moderator of the United Free Church of Scotland over a period of more than 90 years, beginning when their author was a child of 15 months. There are brief chapters on such themes as ancestry, childhood in Edinburgh, university life in Glasgow in the 1870s, great preachers, and the significance of the United Presbyterian Church. But the bulk of the book is concerned with the author's travels, in Europe, India and North America, undertaken, most of them, at the call of the Church. In the course of his travels Dr. Drummond met many remarkable people, among them an American who, on the boat returning from Palestine, gravely informed him, "Do you know, they tell me that this land which we have been visiting is the very land where Jesus Christ lived, when He was on earth?"

In *Milton's "Paradise Lost"* (O.U.P., 2s. 6d.) Miss Helen Darbishire examines the purpose and method of Milton's two great eighteenth-century critics, Richard Bentley, who dealt with the text of the poem, and Samuel Johnson, who was concerned with its matter and meaning. "The astringent element in the criticism of both men acts as a good tonic to our tired taste".

Mr. Henry Compton's first book of poems, *Kindred Points* (Allen & Unwin, 7s. 6d.), may be recommended to all who care for poetry written in a modern idiom, but who are daunted by the private worlds and linguistic liberties of so many modern poets. Mr. Compton writes, always freshly and intelligibly, of love, music, war, the urban scene, and, above all, of nature.

P. A. SPALDING.

We have received Volume VII of the *Oxford Junior Encyclopædia* (O.U.P., 30s.) dealing with Industry and Commerce. In general excellence

and attractiveness it maintains the standard of its predecessors, not least when judged by the relevance of its information to topical affairs (*e.g.*, Oil Refining, Bulk Purchase). We appreciate particularly the careful historical studies of the development of various crafts. Readability again is a marked feature, and many will find themselves burning midnight oil unawares. Hardly a page is without a photograph or diagram, and many of these really interpret as well as illustrate. There is a mistake in the reference at the bottom of p. 9. E. C. BLACKMAN.

PERIODICAL PUBLICATIONS

International Review of Missions has valuable articles on The Mission of the Church by Dr. A. G. Hebert: The Missionary Vocation by Rev. Tracey K. Jones, Jr: Church and State in Asia outside China by Rev. C. W. Ranson: First Thoughts on the Débâcle of Christian Missions in China by a China Missionary: A Watchtower Assembly in Central Africa by Ian Cunnison. There are excellent reviews, Bibliography and Quarterly Notes.

The Hibbert Journal, now edited by the Rev. L. A. Garrard, has ten articles of much interest, including Do the Mystics Know? by Rev. T. Corbishley: Existentialism and Objectivity by Mr. Philip Leon: History's Challenge to Theology by S. G. F. Brandon: Spiritual Leadership in an Age of Disbelief by Dr. F. H. Heinemann: The Road back to Ruskin by Rev. K. M. Hamilton.

The Modern Churchman prints the papers given at the 34th Conference of Modern Churchmen on The Church, Past, Present and Future which makes this number especially interesting. The paper by Prof. Marcel Simon of Strasbourg on The Church of England as a Continental Layman sees it is outstanding.

The London Quarterly and Hoborn Review has Catholic-Evangelical by Dr. W. F. Lofthouse: John Birchensha, Fifth Monarcy Man by Dr. John Foster; Philip Doddridge by W. S. Kelynack: The Christian Attitude to Communism by Mr. Norman Gantzer.

The Friends Quarterly has articles on English Quakerism over the Last Twenty-five years by Mr. R. Duncan Fairn: The Renaissance of Quakerism by Dr. E. Vipont Brown: Rufus Jones (Master Quaker) by Mr. T. Edmund Harvey, and Social Science and Society in which Mr. Roger Wilson severely criticizes Prof. Barbara Wooton's recent book *Testament for Social Science.*

The Review and Expositor has A Faith for Today which will Stand Tomorrow by Rev. Theron D. Price. A survey of Syntax in the Hebrew O.T. by Dr. J. Wah Watts. There are 46 pages of reviews.

Congregational Historical Society, Transactions has Church and Dissent in the Reign of Queen Anne by Rev. A. G. Mathews: The Controversy concerning Free Admission to the Lord's Supper by Rev. W. W. Biggs: Philip Doddridge's Letters to Samuel Clark by Dr. G. F. Nuttall and From the Guestwick Church Book by Rev. A. F. Thorpe.

The Yale Review has British Conservatism Today by Sir Arthur Salter: Is the United States Imperialistic by Mr. Herbert Feis: Communist China Looks at U.S. by Mr. Richard L. Walker: The United States and Foreign Oil by Mr. Wallace E. Pratt. There are fifty pages of reviews.

The Huntingdon Library Quarterly has three main articles, Fideism & Skepticism during the Renaissance: Three Major Witnesses by Robert Hoopes: Graphic Illustration of the Novels of Sam. Richardson by T. C. Duncan Eaves (with six plates), and Hood & Dickens: Some New Letters by Alvin Whitley. An excellent number.

The Expository Times (*Oct.*) has Why the Parabolic Method (The Mind of Christ VIII.) by Dr. A. D. Harcus: The Consecration in the Lord's Supper by Rev. Thos. Dunn: The Consecration of Death by Rev. T. Tudor Rhys.

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